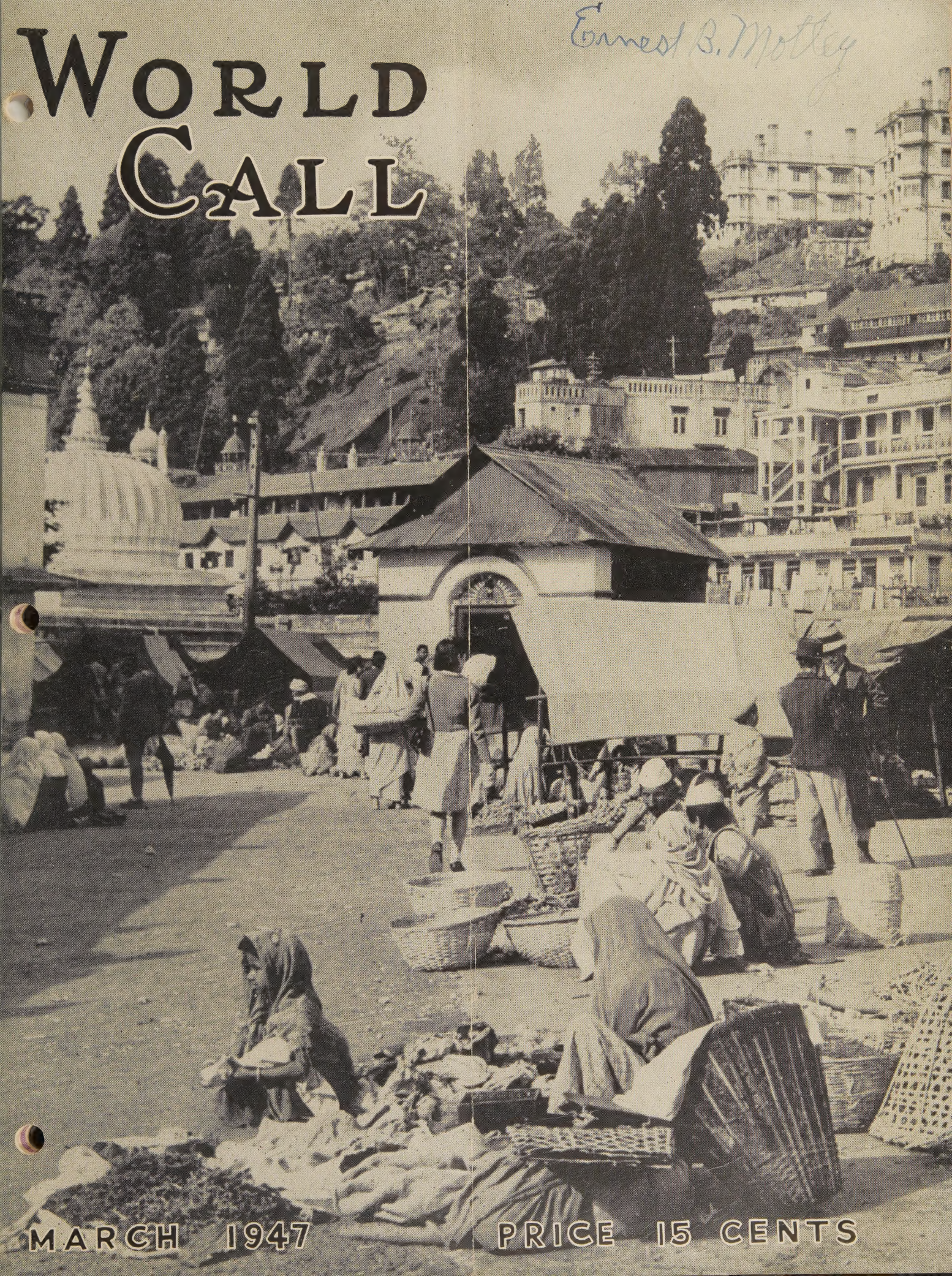
WORLD CALL

Ernest B. Motley



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World Call

Vol. XXIX March, 1947 No. 3

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Circulation Corner

BESIDES its Crusade goal of 100,000 subscriptions, previously announced, World Call also aims to put itself into the hands of more church leaders. Once in their hands, the magazine hopes that it will be noticed as a potential working tool which can make leadership jobs easier and more effective.

For many years World Call has been serving women's groups, in which a large, loyal bloc of subscribers is found. Women know the magazine as a source of current information on the doings of Disciple churches, as program material, and background reading for discussion groups. Through the Crusade years the subscription list should gradually take in other church leaders until by June, 1950, many teachers, youth leaders, board members, and laymen's group officers will be relying upon World Call as an important source of information.

State World Call secretaries who are promoting increased use of the magazine by church leadership in their states are:

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Mrs. A. L. Woolfolk, Little Rock, Arkansas
Mrs. William Putnam, Modesto, California
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INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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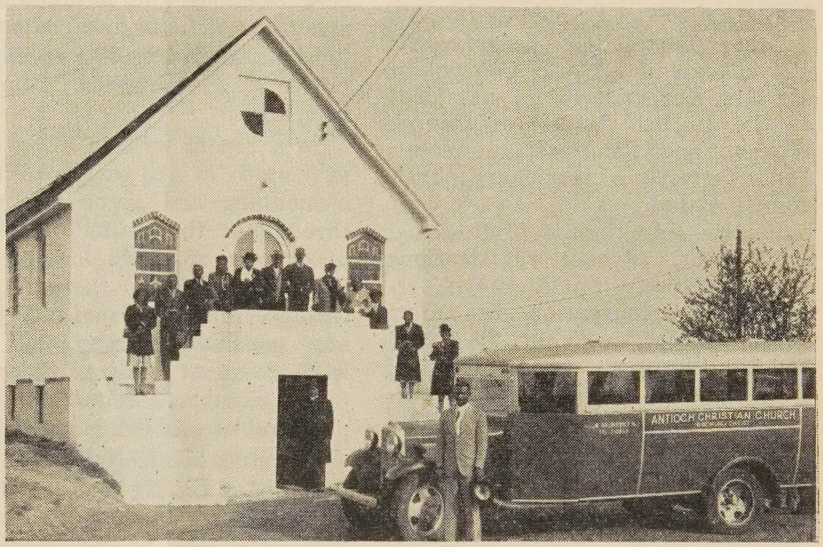
Cooperation Brings Success



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Global Highlights

News of the World Through the Eyes of the Church

Truman to Address World Convention

INDIANAPOLIS.—President Harry S. Truman has accepted an invitation to address the World Convention of Churches of Christ in Buffalo, N. Y., Monday night, Aug. 4.

Jesse M. Bader, general secretary of the convention, accompanied by President Truman's pastor, Dr. Edward H. Pruden of Washington's First Baptist Church, extended the invitation to the President, Jan. 29.

Other outstanding speakers who will address the World Convention are Mrs. Harper P. Sibley, president of the United Council of Church Women, and Congressman Walter Judd, formerly a missionary physician in China.

For the first time in brotherhood conventions, advance registrations are being received at $1.50 per person, for each convention—the International which meets July 29-Aug. 3 and the World, in session Aug. 3-7—from any Disciple of Christ. Registration after arrival in Buffalo next summer will cost $2.00 for each convention. [See page 20 of this magazine.]

Land Tenure Parley Held in Puerto Rico

SAN JUAN, PUERTO RICO.—A land tenure conference, under auspices of the Home Missions Council of North America, was conducted in Puerto Rico, Feb. 10-15.

A feature of the conference was a Rural Workers' Institute, Feb. 17-18 at the McLean Conference Grounds. During the closing session of the Institute, Richard E. Johnson was installed as Puerto Rican director of reconstruction for the Home Missions Council.

Hugh J. Williams, president of the Evangelical Seminary and a member of the Disciples' Mission staff, was a discussion leader on "Rural Work and the Seminary." George Walker Buckner, Jr., editor of WORLD CALL, led the devotions at the evening session of the Institute.

During the land tenure conference, in which Dr. Buckner participated, visits were made to agricultural experiment stations, agricultural schools, housing projects and to programs of the Farm Security Administration and religious groups.

Survey Reports on Bias in Textbooks

NEW YORK CITY (RNS).—Although most textbooks are free of bias, hundreds of them still contain references which tend to offend racial, religious and national groups and to perpetuate antagonisms and tensions, according to a special committee of the American Council on Education.

In a report written after a two-year study of 413 textbooks used in elementary and secondary schools throughout the United States, and of courses of study in 60 schools, the committee said there were few instances of intentional bias toward any population group, but there were frequent failures to come to grips with basic issues in the complex problems of human relations.

The study, which was made under auspices of the National Conference of Christians and Jews, revealed that omissions of pertinent data, undue simplification, and unwarranted generalizations were the "greatest weakness" in the textbooks.

Church Extension Reports Gains

INDIANAPOLIS.—Some significant points in the work of the Board of Church Extension for 1946, as reported at the annual meeting here Jan. 30, showed net assets totaling $3,258,858.43 at the end of the year, a gain for the year in net assets over all liabilities of $125,485.83.

During 1946, a total of 89 new loans were closed, as against 61 in 1945, a gain of 28 for the year. These loans, including the 60 which were for parsonages, totaled $543,643.70, nearly double the previous high record. During the year, 59 churches completed payment of loan balances. There are 17 parsonage loans now pending.

Earnings on gross assets of the Board for the year amounted to $99,705.29, or 3.016 per cent.

John H. Booth, executive secretary, will complete 36 years' service with the Board next Apr. 30. He will retire Dec. 31, 1947.

Oreon E. Scott, St. Louis, Mo., layman, was re-elected president. All other officers, trustees and staff were re-elected also.

Japanese Church Faces Its Task

TOKIO.—With 300 delegates present, the United Church of Christ in Japan held an assembly in the Doshisha University here recently. It was the first assembly to be held in which representatives were democratically elected.

According to the first post-war official statistics, there are now 1,184 congregations, 1,459 ministers and 184,468 church members of the United Church in Japan. A total of 409 church buildings were destroyed during the war.

The assembly adopted a declaration of faith, finally, with only one dissenting vote.

Rigid economic and banking controls, established recently to prevent inflation, are temporarily blocking the restoration of destroyed churches.

Our Cover

In line with the usual emphasis of foreign missions in the March issue of "World Call," this month's cover depicts a street scene, so typical of India, from Darjeeling, hill station in the Himalayas above Calcutta.

The photograph shows the small groups of people in a bazaar. In the background may be seen the Hindu temple and the houses built alongside the many hills.

The current mission study theme in women's groups is devoted to a deeper appreciation and understanding of India, its numerous problems and countless opportunities.

The cover photo was taken by Joseph E. Sherman and is made available through Religious News Service of New York.

The atmosphere of the sessions was serious, almost grim. Physical energy was at a low ebb and the struggle for daily living had drained greatly the spiritual reserves.

Council Praises U. N. Delegation

NEW YORK CITY (RNS).—The United States delegation to the General Assembly of the United Nations was praised by the executive committee of the Federal Council of Churches here for its support of principles "enunciated by the churches for the establishment of a just and durable peace."

The committee also commended the U. S. delegation for its leadership in helping to make the General Assembly "a place where the conscience of the world can be heard and where world opinion can powerfully influence the course of world events."

Some of the achievements of the General Assembly toward the protection of religious liberty and the safeguarding of human rights and fundamental freedoms were recognized by the committee.

Vatican-Soviet Accord Possible

ROME (RNS).—Italian newspapers have revived discussion of the possibility of a *modus vivendi* between the Vatican and the Soviet Union.

One basis of renewed hope for an eventual Vatican-Russian understanding is seen in the granting of visas by Russian authorities to Vatican diplomats permitting them to enter Austria and Rumania.

Also believed to be an encouraging sign is the "sudden readiness" of the International Red Cross to answer the Vatican's queries regarding war prisoners in Russia for the first time since the beginning of the war.

Financial Prosperity For Canadian Church

TORONTO (RNS).—The United Church of Canada reports unusual financial prosperity. A deficit of $1,700,000 has been paid off in the last few years and nearly all of a $5,100,000 goal for the pension fund has been raised.

The United Church gave $200,000 last year to the India-China Emergency Relief Fund, $57,000 to aid bombed British churches, $128,000 to help European Protestant churches, and $12,000 to orphaned missions.

Colgate Citation Is Awarded T. J. Watson

GRAND RAPIDS, MICH.—Thomas J. Watson of New York City, president of the International Business Machines Corporation, received the Russell Colgate Distinguished Service Citation for 1947 at a luncheon here of the International Council of Religious Education.

The citation, in the form of a hand-illuminated testimonial, as well as a watch-chain emblem, was given to Mr. Watson for "his outstanding contributions to the advancement of Christian education."

Mr. Watson, Presbyterian layman, is a trustee of the Carnegie Endowment for International Peace, the Religious Education Foundation, as well as director of the Protestant Council of the City of New York and the International Association of Daily Vacation Bible Schools.

Disciples Show Membership Gain

INDIANAPOLIS.—The statistical record of Disciples of Christ, as shown in the 1946 *Year Book*, soon to come from the press, shows an increase in the number of members, baptisms, Bible school pupils and ministers, a sizeable increase of 13.48 per cent in gifts and a slight decrease in the number of churches.

The total world membership is 1,889,066, a gain of 21,475 for the year. The total membership in the U.S. and Canada is 1,718,010, a gain over the last year of 16,982. Baptisms in the U.S. and Canada increased 2,297 to reach 52,904 for the year, with Indiana leading all other states.

The First Christian Church of Oklahoma City, Okla., had the largest number of new members—581, while the First Christian Church of Canton, Ohio, had the most baptisms —212.

The Magnolia Avenue Christian Church of Fort Worth, Tex., made the largest total regular offering to organizations for which the *Year Book* reports, in the amount of $205,590. The church school and

State Committees Formed for "A Crusade for a Christian World"

All across the nation during recent weeks groups of faithful Disciples of Christ have met to form state or other area committees to promote the objectives and activities of "A Crusade for a Christian World." In the photo at the left, the Tennessee committee is shown in session in Nashville. At the right, C. A. Weesner of Indianapolis speaks to the Oklahoma committee in Oklahoma City.

missionary organizations of the East Dallas, Tex., Christian Church again rank first in giving—with increases—to missions, benevolence, education and other causes reported in the *Year Book*.

Disciples Contribute $18,052 to Council

NEW YORK CITY.—Disciples of Christ, in 1946, contributed a total of $12,392 to the regular budget of the Federal Council of the Churches of Christ in America, and $5,660 for the supplementary postwar budget, making a total of $18,052. Of this total, local churches gave a total of $10,017, it was reported by S. M. Cavert, general secretary.

The schedule of requested contributions for 1947 to the Federal Council calls for $19,000 from Disciples of Christ.

New Seminaries Are Permitted in Russia

MOSCOW (RNS).—Soviet authorities have given permission for the creation of new Baptist seminaries in Russia and for the re-opening of a previously established theological school. Jacob Zhidkov, chairman of the Baptist and Evangelical Union in the U.S.S.R., made the announcement during an interview here.

About 70 per cent of Baptist and Evangelical pastors in Russia, Zhidkov declared, also work in other occupations, mainly in factories and offices, and on collective farms.

"Since the Revolution," Zhidkov stated, "there have been two Bible printings—in 1926, when 25,000 copies were printed; and in 1927, when 10,000 were printed. In each case the printings were done on presses owned by the state."

Bishop Dibelius To Visit U. S. A.

BERLIN (RNS).—Bishop Otto Dibelius of Berlin expected to leave for the United States about the middle of February, he stated here.

The purpose of the visit, the Bishop said, will be to "help overcome the impression in America that all Germans were Nazis, to stress the insufferable load carried by the German masses, and to establish contact between churches and Christians in Germany and the U. S., looking toward the Assembly of the World Council of Churches in Amsterdam in 1948."

Bishop Dibelius' tour will be sponsored by the Federal Council of Churches.

Mass Evangelistic Rally in Japan

—*RNS Photo*

Now under way in Japan is a three-year Protestant evangelistic campaign which intends to lay particular stress on bringing Christianity to industrial workers and inhabitants of Japanese rural areas. In this scene, Japanese of all ages and occupations are shown in Tokio attending a mass evangelistic rally which adopted the slogan, "Christ for All Japan."

Things to Come

March

Mar. 2. World Missions Day.

Mar. 11-13. Workshop on World Order, Washington, D. C.

Mar. 18-19. The United Christian Missionary Society, meeting of trustees, Missions Building, Indianapolis, Ind.

April

Apr. 1-6. Easter Week of Prayer.

Apr. 6. Easter.

Apr. 13-15. Board of Higher Education, annual meeting, Hotel Lincoln, Indianapolis, Ind.

Apr. 14. Disciples of Christ Historical Society, meeting of executive and planning committees, Indianapolis, Ind.

Apr. 14-17. Commission on Budgets and Promotional Relationships, Y. M. C. A., Indianapolis, Ind.

Apr. 15. Unified Promotion, annual meeting of members, Y. M. C. A., Indianapolis, Ind.

Apr. 15. Unified Promotion, meeting of Board of Directors, Indianapolis, Ind.

Apr. 16-17. Unified Promotion, annual meeting of Board of Review, Y. M. C. A., Indianapolis, Ind.

Apr. 16-19. Associated Church Press, annual meeting, Hotel Commodore, New York City.

Apr. 20-23. Arkansas Convention, Disciples of Christ, Stuttgart.

Apr. 22-24. Florida Convention, Disciples of Christ, Boulevard Christian Church, Miami.

Apr. 22-25. World Council of Churches provisional committee meeting, Buck Hill Falls, Pa.

Apr. 28-May 1. Oklahoma Convention, Disciples of Christ, First Christian Church, Oklahoma City.

Apr. 29-May 2. Colorado Convention, Disciples of Christ, Central Christian Church, Pueblo.

WORLD CALL

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From an American Woman in Germany

NOT infrequently one hears people in America voicing deep and genuine concern over the known needs of the great masses of populations of Europe and the Orient, but accompanying their expressions of concern with the wish that they knew someone in these countries who would be able to give personal oversight to any contributions which might be sent from here. We have even heard people tell of the misappropriation of gifts—identical stories often cropping up simultaneously in various parts of the country. Now, it would be strange indeed if there were no bungling and losses whatever in the vast program of interchurch aid and reconstruction conducted by the American churches through Church World Service. Neither can theft, or even isolated instances of failure of trust, be wholly ruled out as possibilities in the carrying on of such service. In the main, however, it may be said that the world has never seen so comprehensive a program of human aid as that now being conducted on an international scale with such a high degree of efficiency, integrity and intelligence.

The part of Church World Service in this vast enterprise has been praised by military and civilian leaders who are in a position to know what is being done. One of the most interesting and convincing evidences of this which has come to our attention is revealed in a letter written by an American woman in Germany on January 6, 1947. The writer is Mrs. Gordon M. Stewart and the letter is addressed to the University Church of Disciples of Christ in Chicago. Mrs. Stewart is a member of this church. Her husband was a former officer in the American Army and is now associated with the military government in Germany in a civilian capacity. On behalf of her husband and herself, Mrs. Stewart wrote the following to her pastor:

I AM enclosing a check for $100 which I wish you would turn over to the organized European relief work which is being done by the American churches. It may seem strange to you that, sitting here in Germany, Gordon and I send a relief check to you for disposition. Actually, aside from specific charity cases of a deserving nature that we know about and can do a little something for on the spot, it seemed to us that the best way to dispose of our check for charity to unknown persons would be through the American churches. Their work in German relief has been highly praised by German charity and religious workers here."

This contribution was passed on to Church World Service through the Week of Compassion offices with the request that it be regarded as designated for European relief work. This designation will be respected. Churches and individuals may designate their contributions either for Europe or for Asia, or for specific countries in which Church World Service operates. Most money received is without designation and is used in the various areas of operation of the program of interchurch aid on a basis of need.

Disciples of Christ, through their Week of Compassion, are seeking a minimum of $500,000 a year for Church World Service. While most churches join in the concerted effort to raise these funds in the week set aside for this emphasis in February, contributions may be forwarded at any time of the year and will count on the share of Disciples in this great program of the American churches. Churches which have not yet observed the Week of Compassion are encouraged to do so and to send in their contributions promptly. American Protestants are seeking to raise a million dollars a month for Church World Service. It is good to have this commendation of the work in Europe from people who are both in a position to know and who are personally concerned in the program.

America and the Philippines

ONE of the resolutions approved at the recent meeting of the Foreign Missions Conference of North America arose out of a situation concerning which we believe the American people in general have been almost wholly uninformed. We refer to the amazing situation created by an act of the Seventy-ninth Congress in 1946. By this Act provision is made for admitting 1,000 Americans annually to the Philippine Republic, while only 100 Filipinos will be received in any one year as immigrants to the United States!

We have sufficient faith in the integrity and innate sense of fairness of the American people to believe that they do not want any such agreement as this. It constitutes, as the Foreign Missions Conference pointed out, an affront to the sovereignty of the new Philip-

pine Republic. The Conference also felt that the Philippine Trade Act did not give to the Philippines adequate protection from economic exploitation from without. It, therefore, proposed that the Act be replaced with legislation which "respects the fullest sovereignty of the new Republic and which is designed to prevent economic exploitation over which the country would have little control."

We cannot state too forcefully either our opinion that the people of the United States have not been aware of the nature of all of the provisions under which the Philippines become a self-governing Republic, or our conviction that, if informed of these facts, these same people would be grateful to the Foreign Missions Conference for expressing so well their own attitudes and intentions.

A Christian University for Japan

MORE than a year ago the Foreign Missions Conference of North America and the Federal Council of Churches of Christ initiated a movement for the establishing of an interdenominational, coeducational Christian university in Japan. The joint committee appointed by these two bodies proposes the raising of a minimum of $5,000,000 and a maximum amount of $15,000,000 to set the university in operation and to carry it through the early stages. Approval of the plans of the committee was voted at the 53rd annual meeting of the Foreign Missions Conference held recently at Buck Hill Falls, Pennsylvania.

If the Federal Council gives similar endorsement, as is anticipated, a national sponsoring committee of from five to ten members from the two bodies will prepare detailed plans. Wherever this project has been presented in the past year, it has evoked generally a response of warm approval. Such a gift might well prove through the years to be the most significant contribution the people of America have ever made toward the stability of the Far East.

Faith Is Individual, Not Official

THE official organ of the United Church of Canada, *The United Church Observer,* is carrying an interesting series of articles on the general theme, "What the United Church Believes." The articles seek to interpret some of the basic doctrines of the Christian churches. For example, the issue of February 1 discusses "Salvation from Sin," under subtitle 4, "The Atonement," and under a further subtitle 2, "What is this 'divine purpose' for which Christ died?" The treatment is carefully set forth and bears the marks of a reverent, scholarly attitude. The aspect of the discussions which we note in particular, however, is the editorial comment in the beginning, which reads, "These articles are prepared under the direction of the Commission on Christian faith, their purpose being to provide a brief examination and discussion of the principal Christian beliefs. They do not necessarily represent the official views of The United Church of Canada."

"What the United Church believes"— and ". . . do not necessarily represent the official views of the United Church!" This interesting association of apparently contradictory ideas is not so rare as one might think and is certainly not limited to the truly great United Church of Canada. It is a common practice among churchmen to discuss the great Christian doctrines at length and to try to arrive at interpretations which they regard as true. This is good if only we can hold to two basic assumptions.

The first assumption to which we should hold fast is that it is impossible to exhaust the meaning of these great truths of religion, for we shall constantly be discovering that they are bigger than ourselves, far beyond the limits of our own understanding.

The second assumption follows—that we cannot, therefore, expect to set forth any final "official" and unchanging interpretation of Christian truth.

AND yet this is what many of us are constantly tempted to try to do—both as individuals, and when met together in duly constituted commissions of the churches. The tendency is not merely a characteristic of members of those churches which give emphasis to the importance of creedal statements as tests of fellowship. It may mark quite as much a member of a simple non-creedal body, such as the brotherhood of Disciples of Christ. These may refuse to write a creed and even deplore the fact that others have them, and yet may reveal the possession of tests which, though unwritten, are quite as mandatory as others inscribed in time-honored statements of the churches. When members of such churches become so concerned over doctrinal interpretations that they prepare and circulate questionnaires inquiring into individual belief, they have a human creed.

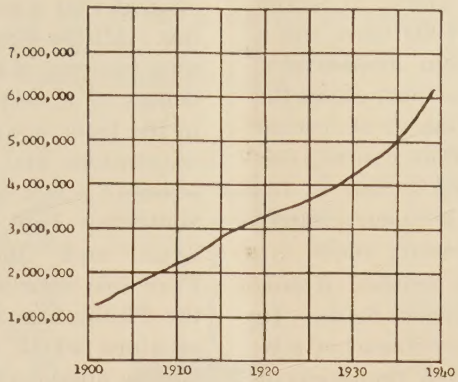
CHRISTIAN faith, in the final analysis, must be the faith of the individual Christian. His relation to the church must be that of fellowship on the basis of commitment to Jesus Christ and to the simplicities of the Christian gospel, rather than upon an imagined uniformity of belief in all things. No church can answer for the faith of the individual. No church has a right to seek to compel uniformity of belief. Efforts to do so have been a chief source of divisiveness and unbrotherly contention among Christians. The Edinburgh Conference on Faith and Order in 1937 spoke well of unity of faith when it said:

"This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ himself, who lived, died, and rose again to bring us to the Father, and who through the Holy Spirit dwells in his church. We are one because we are all the objects of the love and grace of God, and called by him to witness in all the world to his glorious gospel."

World Missions at the Crossroads

By RUSSELL E. NELSON*

PROTESTANT Christian world missions are today facing an unprecedented crisis. We have reached a crossroads, a place of decision, a vantage point from which we may view the past, present and future of world missions in a new light. And as we thus view world missions we are signally impressed with the urgency for renewed missionary advance.



Graph I—Growth in communicant membership on Protestant mission fields throughout the world

Dr. Kenneth Latourette has called the nineteenth century the Great Century of the Expansion of Christianity. If this appraisal is correct, then the first thirty-five years of the twentieth century represent a period which is even greater —a period of missionary advance unparalleled in the history of the church, with the possible exception of that first century when the early apostles went forth, all on fire for the Lord, and with his passion for souls in their hearts.

Ever since that memorable birthday of modern missions, May 31, 1792, when William Carey, the father of modern missions, preached his mighty sermon on Isaiah 54:2, 3, "Expect Great Things from God; Attempt Great Things for God," the new missionary advance had been gathering momentum. In the early nineteenth century, missionary effort became more and more the work of organized societies which soon multiplied by the score. There arose great missionary leaders who became pioneers of the Christian movement in India, China, Africa and the South Sea Islands. William Carey, Robert Morrison and Robert Moffat were soon followed by a host of others who went forth carrying the banner of the cross into far corners of the earth. New fields were opened and won by men of faith, courage and compelling spiritual power. Evangelists, doctors, educators—all marched forth abreast in the far-flung missionary advance. Within a hundred years there was not a land on the face of the earth where the roots of Protestant missions had not found their way deep down into native soil. Mission-minded churches gave full support to the rapidly expanding missionary enterprise.

By the beginning of the twentieth century, foundations had been laid which were firm and deep, capable of supporting well the mighty superstructure which with consuming zeal and spiritual vigor was to be so rapidly reared in the first quarter of the century. The accompanying graphs portray vividly this phenomenal progress.

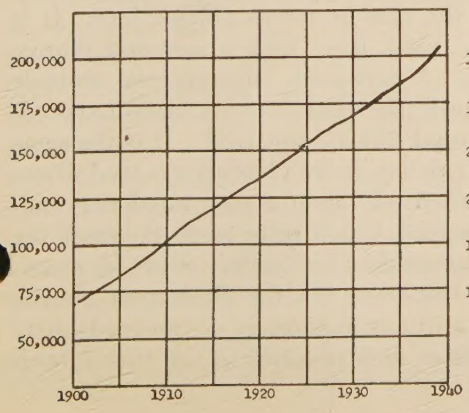
We note the tremendous growth in the communicant membership on all the Protestant mission fields, as set forth in Graph I, especially the rapid growth in the last thirty-five years. In terms of souls won, it may be questioned if the Christian church ever won so great a victory in so short a period of time.

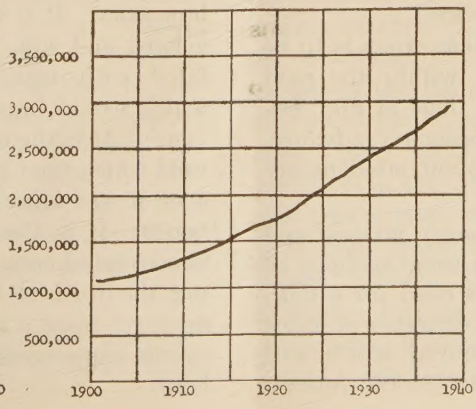
There was a corresponding growth in the native staffs of Protestant missions. Graph II records an increase of over 280 per cent in the number of native workers from 1903 to 1938. The significance of this unparalleled growth lies in the fact that one of the most important tasks of the missionary is to train workers to preach and teach among their own people.

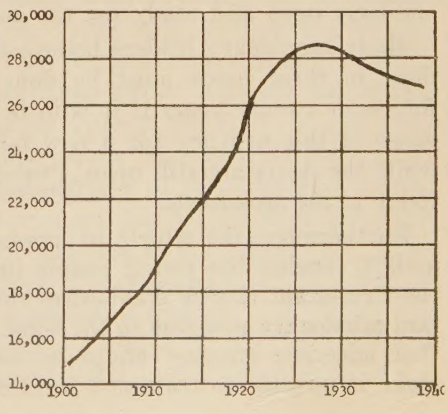
Similar advances can be traced in all the various branches of missionary activity during this period, including also the educational and medical effort. Graph III depicts the growth in the number of pupils in elementary schools—an increase of 277 per cent.

*Mr. Nelson is the South China Field Director of the Lutheran World Federation, with headquarters at Canton, China. Statistical data used in construction of the graphs are from M. Searle Bates' *Data on the Distribution of the Missionary Enterprise*, published by the International Missionary Council, 1943.

Graph II, left, shows growth in native staff of Protestant missions. Graph III, center, records increase in number of pupils in elementary schools on foreign mission fields. Graph IV, right, number of Protestant missionaries serving in foreign lands







Despite these advances, the history of Protestant missions during the first part of the twentieth century is not altogether encouraging. There is one important fact revealed through a statistical study of this period which casts a dark shadow over an otherwise bright and hopeful picture. Even a casual glance at Graph IV will reveal what this fact is. In 1903 there was a sum total of 14,374 Protestant foreign missionaries. By 1925 the number had doubled. But then comes the break, a very definite decline in the number of foreign missionaries sent out by the Protestant church, evidently resulting from a corresponding decline in the missionary interest and activity of the home church. This trend has persisted for nearly twenty years.

World War II further reduced the number of missionaries pushing forth into the mission fields. In fact, World War II brought about a movement of missionaries in exactly the opposite direction, thousands of them being forced to leave their fields of labor and to return to the homelands. This was particularly true of German missionaries in Africa and of missionaries of all denominations and nationalities in China. Because of depleted staffs and the crying need for more missionaries, Protestant missions are at the crossroads today.

This downward trend becomes more depressing when we consider the fact that while the Protestant church reduced the number of missionaries it was sending out, and while missionaries were moving in the wrong direction, doors were opening to the Christian gospel in all parts of the world as never before. Africa is pleading for more missionaries. Orphaned missions have several large hospitals without trained doctors. Large sections of the evangelistic work are left inadequately supervised because of lack of foreign personnel. Numerous tribes now receptive to the gospel have no missionaries among them because of the simple fact that there are not enough missionaries to fill the needs. And never in the entire history of Protestant missions in China were missionaries more needed than today. From all over the land come reports of the open, receptive mind of its vast multitudes to the Christian message. Never was the missionary more welcome than now. But the Protestant church has not much more than a skeleton staff in China to pursue the great task of rehabilitation and reconstruction. China needs several thousand more missionaries if the church is to launch a new militant advance in that land. India is similarly open and ready for the gospel.

Many missionary leaders believe that what is to be done in these lands must be done within the next fifteen or twenty years if it is to be done at all. Because of this urgency for a new missionary advance, while the doors are still open, Protestant missions are today at the crossroads.

Furthermore, the rebirth of missionary interest and activity among the young people in some sections of the Protestant church emphasizes the need for a militant missionary program in the home churches in order that adequate support might be secured which will make it possible to train and send out to the foreign fields the increasing number of young men and women who are now presenting themselves for service abroad. This response of Christian youth adds to the urgency of the situation.

During the past three or four years, it has become evident that a new missionary advance is in the making. All the Protestant bodies are thinking and planning in terms of an enlarged missionary program. Evidences of a deepening spiritual life are to be found in the home churches. In Bible camps, at missionary conventions, and in some schools, we are definitely conscious of a new outpouring of the spirit of God. Since September, 1946, the missionary ships, the SS. "Marine Lynx" and "Marine Falcon," have sailed from San Francisco carrying over 1,300 missionaries bound for the Philippines and China. These are promising beginnings which may blossom forth into a new and mighty missionary expansion.

Protestant world missions at the crossroads of decision at this crucial moment in the history of the missionary enterprise and of the world may choose to follow one of three different roads which stretch out before it. The first course is to choose an easy road, meandering through the sunlit meadows of ease and winding its way along the lake shores of smug complacency and luxurious self-indulgence. Traveling this road, the church will be quite unconcerned about the vast multitudes of the world who live in the dark valleys of ignorance, superstition, fear and suffering, and who are without hope and without God.

A second choice is that of a more difficult road, but one leading only in part through the valleys and in part into the thickets and jungles of humanity and endeavoring to minister to their needs out of a sheer sense of duty. Following this road, the Protestant church will do only what it considers its duty, and will never move forward in a new militant missionary advance.

But there is a third road, the Calvary road, a road leading to the Cross of Golgatha, where the Protestant church will be cleansed of its missionary sins, where it will take on new spiritual life, where it will receive a vision of the real needs for missionary work, where it will be infused with a new passion for souls. This road leads out from Calvary with the one message that can avail for this lost world. It will lead us directly forth to meet the starkest spiritual, physical and mental needs and woes of a despondent, despairing, suffering humanity. It is the road of self-sacrificing love. It is a hard and stony road, beset with briars and thorns, filled with many a seemingly insuperable obstacle which would impede the church in its missionary advance. It is the road which Jesus trod. It is the same road which the Christian church has always trod whenever it has launched out upon a new missionary advance. It is the road which calls us to do what the unconverted man considers impossible. Only by choosing the road of the cross can the Protestant church set forth upon a militant missionary advance adequate to the opportunities and possibilities of this fateful hour.

The Indian Church Looks to the Future

By CHURCH H. SMILEY*

"Our humble offerings we lay at the lotus feet of him who is ever on the watch to impart his spirit to his disciples so that they may grow fresh flowers and fruits for his ministry."—The Indian Church.

WHEN the deepest devotion of the Indian church is expressed in terms of laying offerings at the lotus feet of Christ, then we may know for certain that the Christian faith has taken root in India's richest cultural soil. It was not by accident that the national flower of India, the beautiful lotus, found its way into India's art and literature centuries before the Christian Era. Pause for a moment at sunset on the banks of one of India's countless lakes and you, too, will be charmed by the delicate beauty of the lotus floating placidly on the water's surface. It was natural that the highest symbol of Christianity should be wrought into the new and meaningful symbol of the Cross resting on the lotus.

The Indian church from the present vantage point of past victories and achievements looks to the future. Indian Christians along with Christians around the world are wanting to know what the future may hold for the church in the decade just ahead. India stands at one of the great moments of her history. The possibilities of civil war are evident wherever Hindus and Moslems intermingle. All interested in India's future are working diligently for an orderly progression toward the goal of responsible self-government.

What will happen to the Indian church in a free and independent India? Will there be persecution? The answer to these questions depends largely upon the dominant political power in the new India. Should the All-India Orthodox Hindu party come into power it is anticipated that not only Christians would suffer, but that all minority religious groups in some measure would be suppressed. If the present Constituent Assembly succeeds in writing the new constitution, it is hoped that all minority groups will enjoy some degree of religious liberty and toleration.

The Indian church is already anticipating difficult days ahead. S. P. Lal, headmaster of our Mission Boys' School in Damoh, wrote recently: "India is facing a great change and the church will have to pass through troubles which will purify it and make it stronger than ever before. . . Through suffering the sleeping Christians will rise up. The church will become united and strong." There is every hope that the Indian church can meet persecution with strong will and determination and win a high place of respect and influence in the new India.

Persecution is no new experience for Christians in India, since it has always been a dangerous procedure to break with the caste system or to forsake the faith of the prophet and come into the church. Individual converts are excommunicated at once by their former groups, and it has not been uncommon for their families to perform the funeral ceremony and consider them as dead. Small village churches have stood out like islands in the surrounding sea of idolatry and superstition. They have had their baptism of fire in the many attempts to draw them back into the former caste groups. They have suffered threatenings, beatings, litigation under false charges, and the withdrawal of all the rights and privileges inherent in the village economy. Yet these Christian churches, for the most part, have remained steadfast and firm.

Will the right to preach the gospel, to convert and to baptize, be denied the Indian church in the future? This privilege has been universal in the eleven British provinces and in some of the native states, while in many of the states the borders are closed to all Christian evangelists. In some of these areas there are as many as thirty million people who have never heard the Good News. Adjoining our Pendra Road area is the native state of Korea with vast coal fields. Christians working in the mines may hold their own worship service, but village to village preaching is strictly forbidden.

It is not widely known in American churches that Hinduism, Islam, and Sikhism have launched great programs of evangelism. The leaders of these religions are awake and alert to world situations, and aggressive in making converts to their respective faiths. "The Hindus," reports one prominent Indian Christian leader, "are ready to do anything for the propagation of their faith. They say, we have everything in Hinduism." The Vedanta Movement, through monks of the Ramakrishna Order, has thirteen centers in twelve of the major cities of the U. S. A. In 1945 more than $212,000 went in contributions from America to the headquarters of this Order in India. The report goes on to state that hundreds of followers have been drawn in America to the teachings of Hinduism through these "evangelists" of the Ramakrishna "foreign missionary society." At least two prominent Westerners, Aldous Huxley and Gerald Heard, have become disciples of Vedanta in one of the

*Missionary to India with The United Christian Missionary Society, now in the U. S. A. on furlough. Cross and lotus symbol used permission of Board of Foreign Missions, Reformed Church of America.

monasteries of Los Angeles headed by Swami Prabhavananda.

The Indian church faces the unfinished task of the unevangelized millions of the land. The Christian churches of our own mission area in Central Provinces are giving ten per cent of their annual income for their chosen field of evangelism at Kotah in Bilaspur district. Men and women volunteer workers give of their time and energy for witnessing and distribution of Gospel portions and tracts in the immediate areas of the churches. These efforts at their best are inadequate to meet the challenge of the present situation. It must also be remembered that the Indian church does not yet have the economic resources for an extensive program of evangelism, and these resources will not be available until the appalling poverty of the land is somehow removed.

The resources of the Disciples of Christ Mission at the moment are wholly inadequate to meet the present challenge of a dynamic program of evangelism. In fact, the work of evangelism has never recovered from the severe cuts of the depression when budgets were slashed by half and evangelists dismissed. The whole program of training men and women evangelists has been retarded in the past decade until one area of our Mission, the Jubbulpore-Damoh-Hatta area, finds itself with not a single evangelist in training, and a wholly inadequate staff to meet the present need. The main reason is this: insufficient funds. For some years yet the Indian church will continue to look to the churches of America for liberal support to make possible a full program of training, employment, and equipment of evangelists for our entire mission field in Central Provinces.

The genuis of Hinduism throughout the centuries has been the absorption of various cults and sects to the great Hindu fold. It is now quite evident that the Indian church faces the supreme test in the years just ahead in respect to this unique power of Hinduism with 260 million adherents. Jesus has already been acknowledged "Great Spirit" and "Great Teacher." Many devout Hindus would give him a high place in the pantheon of Hindu deities. Here, again, we have every reason to hope that the church will not compromise. Leaders will contend for their right to preach, teach, baptize and build the church. They will gather up the deepest insights of the ancient faiths of India and integrate them into the life of the church, but Christ, the Savior, will continue to be unique, supreme and final. The resounding, credal statement of I. Timothy 2:5-6 can well become the rallying cry for the new day: "For there is one God, and there is one Mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all."

One of the great offerings the Indian church will lay at the lotus feet of Christ will be the renewed emphasis upon and interpretation of the highest spiritual values. India's ancient quest has been the realization of the full life of the Spirit; and the church of the future will strive diligently for the attainment of this goal. Indian Christian thinkers are already expressing themselves upon these matters: "Christianity must engross itself with the Holy Spirit, his place in creation, his methods of operation—and with the problems of the new birth. . . We point to Jesus and call on the world to launch out on the great experiment of reproducing him and in so doing, become the new Son of Man with eternal life and self-sufficiency."

Christian Church at Pendra Road

The ancient institution of the ashram has found a place in the life of the Indian church. There are twenty or more Christian ashrams at work in India for the strengthening of the life of the church and the nation. The ashram originated in Hinduism and was a place of permanent abode where men and women entered on their own volition and spent their time in the quest of spiritual values. The Christian ashrams of today, and for that matter Hindu ashrams, balance the whole program with efforts for schools, medical work, and rural uplift. There can be no doubt that ashrams will fill an important place in the Indian church of the future. One Indian Christian leader has expressed this hope in these words: "The Indian church can come into its own only when ashrams rise and flourish. We need more than all spiritual experimentation by a group, knit by love. We need scientific research by a band of selfless men. . . We need ashrams."

The ideal of sacrifice permeates all religion in India. Religion without sacrifice is indeed shorn of power and beauty. So much of sacrifice, though, in that great land appears to be negative and ineffective. The withered hand, the bed of spikes, the holy man never reclining for rest—all portray the extreme means taken by devout Hindus to placate their many deities. In vivid contrast, the Indian church of the future will continue to lift up the Cross.

The need of India, of America, of the whole world is met in the positive, creative sacrifice represented by the cross of the living Christ. The sacrifice must become concrete in dedicated lives of service at home and abroad; in sacrificial giving of substance; and in seeking a deeper understanding of the great stirrings of the Spirit of God over the face of the earth.

Glimpses of Our Work in South America

By MABEL NIEDERMEYER*

A BROTHER manager of mines in Bolivia, a ten-year-old nephew in the United States, plus a sabbatical leave from The United Christian Missionary Society meant for me a trip to South America. The equation began to take form when my brother wrote asking if it would be possible for me to bring David to Bolivia at the close of the school year in June, 1946. Since the invitation included the item of "expenses paid," I accepted and made plans to visit our South American mission fields as well. It was about 2:30 A.M. on July 3 when David and I left by plane from Miami for Oruro, Bolivia.

My plans, of course, included a visit with my family before going on to Paraguay and Argentina. The Bolivian Revolution was thrown in for good measure. That event and several delays because of crowded travel conditions brought about a change in my original itinerary so that I went on for a visit in Rio de Janeiro before taking a plane for Asunción on August 16. Early that afternoon, however, a group of missionaries met me at the airport in Asunción.

Our Work in Paraguay

"Paraguay soon gets under your skin," one of our Christian workers told me during my stay in Asunción. I soon learned that was true, for there is something about the country which does take hold of you. Perhaps it is the spring beauty of the lopacho trees dashing their rosy-purple blossoms against the sky. Or the steady stream of market vendors coming by burro or on foot in the early morning with their produce for others to buy. Or it may be the languid laziness of the afternoon siesta hour. But there is something beyond these that grips the heart and soul of the worker or visitor in Paraguay—the physical and spiritual poverty and needs of the people.

It was the recognition of these needs which led our church first to establish Colegio Internacional in Asunción and then later to erect a church in that city; to minister to the lepers in the government colony of Sapucai, and more recently to branch out into rural work in that country.

*National director of children's work in the department of missionary education of The United Christian Missionary Society.

Vegetable vendor in Belgrano, Buenos Aires

Colegio Internacional, now in its twenty-seventh year, holds a prominent place in the educational life of the country. The 450 students ranging in age from six to eighteen or nineteen years of age make up a normal student body in every respect, and compare well with the students in a grade and high school in any of our cities. To their regular program of subjects are added classes in English and "sacred literature" or religious education. Through the entire program, the school administration is seeking to develop the whole life of the individual pupils, guiding them into becoming thinking, dependable, Christian personalities.

Our church in Asunción ministers to both Paraguayans and English-speaking peoples of the city. Many of the children and young people in the church school are of English-speaking parents, and a number of English-speaking peoples are regular worshipers and supporters of our church program. These are employees in the various embassies, and in health and educational projects carried on by our government and other institutions in the city.

New Hospital Dedicated

The new hospital at the leper colony at Sapucai built with United States and Paraguayan government funds was inaugurated during my stay in Asunción. The event was scheduled for September 12, and invitations were sent to about one hundred English-speaking people of Asunción. Malcolm Norment, Miss Batemen, the nurse, and I went out to Sapucai the day before. Five hours' riding on the train took us the 75 miles to Sapucai. Seven miles of horseback completed the trip to the colony. It was too late that evening to visit around the camp, but some of the patients knew of our coming, and greetings were called from out the darkness as we passed along the road to the *casitas* in the healthy area where we were to stay for the night.

When we visited the colony the next morning, again friendly greetings—*"buenos dias"*—greeted us at every turn as patients came out to talk with Mr. Norment and the nurse. We stopped in one hut to see an elderly man and his wife who were no longer able to help themselves. The cheer and optimism with which the husband assured Mr. Norment that they were getting better made us forget the horrible ravages of the disease on their bodies and the rags and dirt of their home.

That same cheer and optimism was the keynote of the whole day's proceedings so far as the lepers were

The patio of the Sarli residence, Resistencia

concerned. Later in the morning, when the hospital wards and administration building were being officially transferred to the Paraguayan Minister of Health, the lepers were having their celebration on their side of the barbed wire on the other side of the road. They did not seem to think it strange, as I did, that none of them were allowed to come near the hospital which had been built for them. They, too, had their speeches, and as the school children waved their paper flags in the air, the adults gave three cheers for each spokesman of their ranks.

Neither was there any sadness among the little group which met together in front of a former Salvation Army Captain's hut for a brief service that afternoon. "What a Friend We Have in Jesus" was never more fervently sung in any language, I am sure. At the close of the service I was charged to bring to Disciples of Christ in North America greetings and gratitude for what has been done through Mr. Norment for their welfare.

An Example of Rural Evangelism

Four days in Resistencia, Argentina, gave me an understanding of the possibilities of rural evangelism in that country. There Mr. and Mrs. Sarli have been assisted during the last year by Mr. and Mrs. Martínez, students in the Union Seminary of Buenos Aires. This work embraces three church groups—Resistencia, Barranqueras and Libertad. The church in Resistencia is a room of a home which has been converted into a chapel. There we have a Sunday school of over 100 and a church membership of 50 or more. Heavy rains prevented a river baptism service while I was there, but since that time fifteen candidates have been baptized and added to the church membership. Sunday school and preaching services are also held at Barranqueras and Libertad, with one evening devoted to Bible study in each of the three points. Mr. Martínez also conducts a class in reading and writing by the Laubach method twice a week in the Barranqueras chapel.

Our Work in Argentina

Cooperation is the word which describes the work of Disciples of Christ in Colegio Ward and the Union Seminary of Argentina. In the case of Colegio Ward, this cooperation is with the Methodists. In the case of the seminary, the Waldensians are also a part of the project, and this year the Presbyterians are sending a couple down as their participation in this work. The growth of these institutions and the growing importance of their programs testifies to their worth since the days of their beginnings. They attract students from a number of South American countries, and one student in the seminary comes from as far as Panama.

The new boys' dormitory at Colegio Ward will be occupied this year. Plans are under way for finishing the third floor of the seminary to accommodate the student body there. The American Grammar and High School, the English division of Colegio Ward, is fast outgrowing its headquarters in the Belgrano section of the city. It faces a real need for more room and more adequate equipment to carry on its work.

Our churches in Buenos Aires—the Cramer Church, the Colegiales Church, the Villa Mitre Church and the Saavedra Church—are placing emphasis on their programs of evangelism at the present time. They are participating with the American Bible Society in the distribution of the Gospels or New Testament in South

(*Continued on page* 21.)

A class of juniors, left, taught by Mrs. J. Raymond Mills and the high school department, right, directed by Agnes Fishbach, of the Asunción Christian Church

Men and the Mission of the Church

By M. OWEN KELLISON

WHAT is the mission of the church? . . . What is the church? . . . The church is Christ alive in the world today! The church is the living, breathing, pulsing body of Christ at work in his world. What is the mission of the church? What is the mission of Christ?

What did Jesus do when he lived in the flesh here among men? "He went about doing good." He preached; he taught; he healed; he served; he called men to follow him; he trained them for their work; he sent them out—to Jerusalem, to Judea, to Samaria, and unto the uttermost parts of the earth.

A World Program

To Jesus, the world was one. What was necessary in Jerusalem was necessary throughout all Judea and all the earth. What was good for the Jews was good for the Gentiles, and as imperative. It was always "both and" with Jesus—"both in Jerusalem and . . . *and* . . ." until the last place and the last person in the last place was Christianized.

The program of Jesus was a program of evangelism—world evangelism, both at home and far away and in between. It was a program of Christian education—world Christian education, both here and there and everywhere—no place and no one left out. It was a program of benevolence—world benevolence, the needy everywhere—whenever you did it unto "one of the least of these" anywhere, "you did it unto me."

The program of Jesus was a program of world missions—preaching, teaching, healing, serving everywhere in the world. The farthest-away place in the world was, as he knew, as near to the heart of God as the place on the map nearest to him. Both places and all the places are called home by some of God's children and God wants all homelands to be Christian. So, Jesus' missionary program just had to be a world program. It had to encompass all the world.

God and Man Work Together

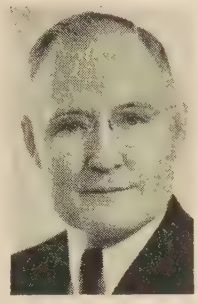
The program of Jesus was that of a world kingdom. His kingdom was the kingdom of God and it was to cover the world—all lands and all peoples of all lands. It was to result in a condition; the doing of the will of God by all peoples of all nations of all the world. Ambitious? Yes, extremely so! With man, impossible! With God alone, impossible! But with God and man working together, possible! Jesus had faith in it, at least to the degree that he taught his disciples to pray, "Thy kingdom come, Thy will be done on earth as it is in heaven." Jesus had faith in that or he never would have taught us to pray that prayer. It is high time for us to develop some faith in it, too, or quit *saying* it. Let us start praying it and then we will get somewhere in this kingdom task of ours.

Now, what about the *men?* This article is headed "Men and the Mission of the Church." What have the men to do with the mission of the church? Well, it was a man, the Man, who conceived the mission of the church to be what it is; he formulated it and he sent the church out on its mission. He gave his life to it.

It was a group of men, eleven to be exact, who took up where Jesus left off and became the first world missioners of the church. They carried the work forward with such impetus that it overcame all handicaps and swept on through the centuries. Everyone of the eleven was buried in foreign soil. There was a twelfth man, but he did not have a world vision and he figured the cause too expensive. He was Judas who betrayed the Lord.

And then there were the early church fathers and the martyrs—men, men who served the church, men who died for the church; yes, men who kept the faith alive in the world.

Is there a man today with soul so dead as not to be able to comprehend the implications of all this? Men and the mission of the church! Are you a man? Are



M. Owen Kellison

The author of this article is pastor of Wilshire Christian Church, Los Angeles, California. One of the most vital organizations in this church is known as the Men of Wilshire. Mr. Kellison has had an intimate and sympathetic relationship with this aggressive group of laymen. Last year Men of Wilshire raised a budget of $7,240, which included a contribution of $5,000 for the new church building at Resistencia, Argentina. The place of world missions in the thinking of the Men of Wilshire is revealed by a glance at items in their budget of $8,000 for the current year:

Education of 12 Native Evangelists (two each in Africa, Argentina, Paraguay, Mexico, India and China)	*$2,500.00*
Westwood Hills Christian Church Building Fund	*1,250.00*
Wilshire Church Heating Plant	*1,250.00*
Scholarships for Chapman College	*750.00*
Pastor's Salary at Church in Resistencia, Argentina	*600.00*
Secretary for Dr. Sukhnandan in Mungeli, India	*420.00*
Youth Work	*300.00*
University Religious Conference	*250.00*
All People's Church	*200.00*
Church Federation of Los Angeles	*150.00*
California Christian Home	*100.00*
Church Brotherhood	*50.00*
Filipino Christian Church	*50.00*
Operating Expense of "Men of Wilshire"	*130.00*

This article will be of particular interest to the Laymen's Leagues of Christian churches whose study theme for March is "Men and World Missions."

you a Christian man? Then the mission of the church is your mission. There is no escape from that. World evangelism is your mission; world Christian education is your mission; world missions is your mission. There is no escape from that—not if you are a *man*, not if you are a *Christian* man. To deny that is to deny your Christian manhood. To neglect that is to neglect your Christian obligation and opportunity.

The Present Demands Action Now

The fact that the men of the church have not supported the world mission of the church accounts for the world chaos of our generation. When men do not march out on the world mission of the church, they are compelled to march in armies of destruction, devastating life and property and relationships. So have we marched in our generation on two occasions. It is time now that we accepted the mission of the church and marched out on a Crusade for a Christian World.

Expensive, did you say? Expensive to carry forward the world mission of the church? Expensive to conduct a Crusade for a Christian World? And not expensive to fight a world war? Not expensive to fight two world wars? And you know—know it without a doubt now—that it is either, or. "It is Christ or chaos!" We either carry forward the world mission of the church or we fight World War III. And what we do, we do quickly.

The Outlook for the Future

Let me quote a paragraph or two from a book I'm reading as this is written on Christmas Day, 1946: "Careful students of world affairs know that the coming war between the United States and Soviet Russia is no longer a wild speculation. They fear that there will not be a long period before that new war begins.

"Regardless of what our people wish or hope for, there are forces, long set in motion, which will bring these two rival powers into armed conflict. It cannot be otherwise. These forces are so overwhelming, so powerful, and so antagonistic, that nothing can stop the coming war."

The above is taken from *Two Worlds, U.S.A.—U.S.S.R.* by Stephen Nenoff, and published by Midland Publishing Company, Inc., Chicago. The book has an approving "Foreword" by Upton Close and is being widely read, especially by the capitalistic group!

THE ONLY FORCE IN THE WORLD THAT CAN STOP THIS TREND TOWARD WAR, AND THAT CAN MAKE ONE WORLD OUT OF THESE TWO, IS THE SPIRIT OF CHRIST OPERATIVE IN THE LIVES OF MEN; AND THE ONLY WAY TO MAKE HIS SPIRIT OPERATIVE IS FOR CHRISTIAN MEN WITH AN ENTHUSIASTIC ABANDON, YEA WITH A DEATHLESS ABANDON, TO CARRY FORWARD WITH SPEED, WITH UNLIMITED SPEED, THE WORLD MISSION OF THE CHURCH—TO ALL THE WORLD! IT IS NOW OR NEVER! IT IS DO OR DIE! IT IS FOR MEN! IT IS FOR ALL MEN! IT IS FOR ALL MEN EVERYWHERE ALL THE TIME! NO TIME TO LOSE! A WORLD TO SAVE! NOW! TIME IS RUNNING OUT! ACT NOW AND LIVE! ALL LIVE! ALL LIVE IN ONE WORLD! LIVE FOREVER! MEN AND THE MISSION OF THE CHURCH!

AMERICA'S "unfair and unchristian treatment" of non-white minority groups is a major deterrent to the spread of Christianity throughout the world, declared Dr. Ralph E. Diffendorfer, Methodist foreign missions secretary, in an address to the Home Missions Council of North America at its annual meeting at Buck Hill Falls in January.

"Treat the Mexican fairly and Christianity will be proclaimed in Latin America," he said. "Clear our American Indian record and East Indians will take notice of democracy and Christianity. Abolish lynching, not by law, but by effectively acknowledging the Negro's right to respect and decent citizenship and not only Africa but all the non-white world will rise up and call the church blessed.

"The expenditure of an estimated $650,000,000 on new church buildings in the United States will not cause a ripple of comment in the non-Christian world of Asia, Africa, the islands of the sea, and elsewhere, nor will the adding of thousands of new members to the rosters of the traditionally programmed churches of our country. Nor will new church buildings, settlement houses, educational institutions or hospitals among minority groups . . . be commented upon by the billion non-white people of Asia as a favorable witness for Jesus Christ." These things may once have been evidence of our Christian vitality, said Dr. Diffendorfer, but now the non-white people of the world are demanding that Christians practice the gospel of brotherhood that we preach.

Put This on Your Reading List

One of the most provocative books to come my way in many a day is a little volume of the Penguin Series, a 25¢ pocket edition, entitled, *Christianity Takes a Stand.*" When I say it was edited by Bishop William Scarlett of St. Louis, I need say nothing more to those who know him. The little book is designed to interpret present-day social issues in the light of the Christian faith. Bishop Angus Dun of Washington writes the chapter on Christian social reconstruction. Mrs. Eleanor Roosevelt interprets the Christian attitude toward peoples of other races, colors and creeds. Frances Perkins, former Secretary of Labor, discusses unemployment and its consequences as problems which offset Christian personality. Dr. Arthur Compton describes the ethical issues faced by scientists in the development of the atomic bomb and the problems atomic energy raises for the church.

A chapter on the relation of the church to political life, by Dr. Heimann, who left Germany in 1933, raises interesting questions as the difference between obedience to rulers and obedience to God. Dr. William E. Hocking of Harvard brings to the discussion of the church's relation to current social issues the fine fruitage of a philosophical mind disciplined by faith; while Stringfellow Barr, president of St. John's College, seeks to bring the series of essays into focus and present a program of action for Christians. Altogether it is the finest of the cheap pocket editions this writer has seen.

No Discrimination Here

Touro Infirmary in New Orleans, founded 106 years ago by Judah Touro, son of a rabbi instrumental in establishing a Newport, R. I., Synagogue, recently was set aside by the Federal Government as a national shrine. Touro Infirmary still under Jewish management, practices no discrimination. Senator Bilbo, who has shamelessly abused the Jews, recently underwent a serious operation in this infirmary. While there, did the Senator think about the significance of this memorial of a man who was too big for racial or religious hatred?

Well, Here We Are Again!

By KENNETH C. HENDRICKS*

IT IS Sunday, January 12, here in Tokyo as this is written. We have been to the regular Sunday morning services at our Takinogawa Church (now being held in the kindergarten building on the school compound, because the church building outside the compound went up in smoke during the incendiary bombing of the city) and have gotten back to our temporary residence with the Hannafords (Presbyterian missionaries) on the other side of Tokyo, and have had the noonday meal.

You are still looking forward to your usual Saturday evening, bath and all. We also are looking forward to the weekly bath, which in this household at least comes on Sunday evening. This adaptation makes it convenient to have warm water for the Monday morning washday ritual. Water pressure in Tokyo, except in the sections of the city where occupation personnel and their families are thickly quartered, is very low—just a mere trickle from the faucets, usually.

The Japanese bathtub, used in this and many missionary households, is a very deep, wooden tub, the water in which is heated almost to steaming temperature by a little built-in firebox in the bottom of one end of the oval-shaped, or sometimes rectangular, tub. One washes himself outside the tub, with water dipped from the tub, using soap, if he has it, and rinsing several times, then gets into the tub, up to his neck in the clear, hot water, and really gets warm through and through. This is a mighty fine institution in midwinter, with a shortage of fuel to heat the house.

Just now the Hannafords are having some Japanese visitors in the living room. It is the only room having a real stove, and that a very small one. I am writing in our bedroom, with a small electric heater at my feet, and a blanket spread over the heater and my feet. There is no danger of burning the blanket, as the electric power here is so low that the wires in the heater hardly turn pink, let alone red hot. Over my shoulders is my overcoat. Mrs. Hendricks is under the bed blankets, having a little rest from these first exciting days, and also keeping warm for the time being.

In another month or two, after necessary repairs on the mission residence at Takinogawa have been completed, we shall be located close to our schools. But for now we are lucky to have as congenial a place as we have. From the window I look out over a vista made up pretty much of rubble and ruins—the remains of what were some very fine residences in days gone by. One of the neighbors was a member of the nobility. Many formerly genteel people are living (?) in makeshift shelters covered over with old tin roofing, like so many rabbits in their hutches. Yet, as I look across the devastated space my eye is attracted by the green of growing things amidst the débris—tiny vegetable gardens with spinach, peas, etc., somehow staying alive in midwinter; and over yonder, in a bare space, two boys playing catch with a baseball, as irrepressible in their fun as the brave little green shoots in the tiny garden plots around them. It is the new crops that count for the future—regardless of the nature of the harvests that are past. These children typify the new Japan, still bouyant and hopeful and eager, undaunted by the ghastly ruins lying all around.

—RNS Photos

A group of Christian G. I.s, on their way to visit a Japanese hospital, stop to talk with youngsters at the hospital gate

Day before yesterday we looked, from the platform of the chapel at Margaret K. Long Girls' School, into the sweet, friendly faces of seven hundred twenty-five teen-age girls, heard them sing "Blest Be the Tie That Binds," "Jesus, Savior, Pilot Me," and "God of the Nations, Near and Far," ending with the thought, "Hasten, O God, the Bright Dawn of Universal Peace and Love!" We saw them bow their heads in prayer to their Father and ours, were thrilled by an earnest and able speech of welcome by one of their number. We assured them, in our response, that the hearts of Christian friends in America were with them as they enter the challenging responsibilities of the new day in Japan.

A similar thrill doubtless awaits us when we are introduced to the eight hundred fifty students in our Seigakuin Boys' School, in the near future. These schools are on adjacent campuses. All of the buildings are still intact. For this we as a brotherhood should be extremely thankful as we reflect how many schools and churches were completely wiped out. But, better yet, practically the entire teaching force in both schools was spared serious injury or death, and their renewed consecration to their great task is beautiful to behold. Our staff of pastors, also, though somewhat depleted by the natural toll of the passing years and not replenished during the war by the normal increment of young recruits, is essentially intact, and full of sound devotion and optimism.

Four church buildings were destroyed—one at Osaka, two in Tokyo, and one at Sendai, in the north. Several have had to be abandoned to a secular fate by

(*Continued on page* 18.)

*Missionary to Japan under The United Christian Missionary Society.

The Crusade Is on the Way!

Series of Assemblies Bring Information, Inspiration and Challenge

Leonard W. Boynton

Rufus B. Hurt

William A. Shullenberger

THE Crusade Assembly held in the Hanover Avenue Christian Church, Richmond, Virginia, January 16, provided another concrete illustration of the growing conviction that something of profound depth is happening among Disciples of Christ.

Slightly over nine hundred people from sixty-two churches in Richmond and surrounding area shared in the inspiration and warm fellowship. The youth session brought 170 young people together and sent them away charged with a new zeal and with a sense of urgent mission. No one who shared in any of the Assembly sessions could escape the spiritual depths of the Crusade. Nor could anyone fail to catch the urgency of and necessity for the tasks to which the Crusade calls every Disciple. Our people have been tremendously moved by the call of the Crusade—it is big enough and great enough to challenge their best.

We could scarcely have asked for a stronger team to lead us in this high occasion. The messages of the team members were informative and inspirational, and drew a profound response from the audiences. We were made aware of the world in which we live; we were pointed to specific jobs that we could do to alleviate at least a part of the world's desolation; we were made to realize that Disciples of Christ do have an answer to the needs of the world; our spirits were kindled to go out, under God, to attempt the greatest undertaking in our history. Typical of the reaction of the vast majority of those in attendance was the statement of a layman who said: "Brother, the Disciples of Christ have really got hold of something! We are on the way!"

The Assembly has warmed up the motor and we are ready to roll. Ministers and laymen alike came from the Assembly sobered yet resolute. This gathering of Disciples is among the finest things that has happened to us.

—LEONARD W. BOYNTON.

THE Kinston, North Carolina, Assembly on A Crusade for a Christian World will be remembered as a spiritual adventure and challenge by all who attended the meetings. The team did a magnificent job.

Attendance was at capacity level at the morning and afternoon sessions. A heavy downpour of rain cut attendance a bit at the evening session. However, the young people rallied in a splendid way with an attendance of approximately 240. The largest out-of-town delegation came from Wilson. The churches of Eastern North Carolina were well represented. A total of 824 persons registered during the day.

One of the high lights of the Assembly was Dr. Shullenberger's message on "The Inescapable Urgency of the Hour," in which he pointed out that American ingenuity had won more awards in the world of science and development than all other nations combined. This he attributed to the fact that Americans enjoyed greater freedom. He declared that the world couldn't wait for the next generation to save it.

The Assembly laid the foundation for a successful Crusade in Eastern North Carolina.

—R. B. HURT.

PERSONAL participation in A Crusade for a Christian World makes possible the assessment of reactions and values. As the preacher with one team that visited two states, I gathered definite impressions. In dealing with congregations or individuals, one can sense the thought that lies behind the countenance, and the positive hope or negation of interest that lodges in the heart.

All the way through Virginia and North Carolina the impression grew that Christian folk have been waiting for such a call back to their truest selves. Even thus early the Crusade is recovering to them their sense of mission. The urgency of the hour begets in them the crystallizing conviction that Christ and his church can do it! Their course of action begins to assume clear and definite form.

In their constituent elements all assemblies were well-balanced. Ministers, laymen, church school workers, and missionary women were there. They came and they stayed. Youth sessions were largely attended and animated. Considered in all respects, the Crusade Assemblies measured up to high expectations and appear as harbingers of greater things to come.

—W. A. SHULLENBERGER.

Planning conference held in Missions Building, Indianapolis, with members of the Assembly teams. C. O. Hawley, executive director of A Crusade for a Christian World, is the leader

A Year in Congo

By WALTER D. CARDWELL*

WE LEFT the upper Nile in the morning, and after riding all day, seeing large waterbucks near by, small deer, and a drove of monkeys crossing the road, we entered the large equatorial forest-land called Congo as twilight fell. This was the land toward which we had journeyed for two months, crossing the Atlantic and the Mediterranean, and then the irrigated land of Egypt and the Nubian desert. And these people with shiny black skin and good teeth were those we were to teach and guide until the Church of Christ in Congo could take its place in the councils of Christian leadership of the world.

On December 29, 1946, our first year here at Bolenge ended. That is not very long when one considers all there is to learn about a wholly new people—language, customs, superstitions, ways of thinking, family relationships, native religion. We do have some definite impressions of the work now. Some of them fit our preconceived ideas and some do not.

Congo is a beautiful land. In any direction one looks he can see what God has made, just as he made it. Congo is a land of huge forests and broad rivers. Many of the parasites on the trees have beautiful flowers. The strange root formations, ferns eight feet long, hanging down from limbs seventy-five feet in the air, sheer walls of greenery, vines and bushes with leaves as large as elephant ears and as small as the leaves of a fern, vines running from the ground to the limbs of trees seventy feet high, as straight as metal cables: this is God's handiwork in Congo. And in these forests the people find their string, paper, roofing for houses, fibrous material for cloth, their meat, all their meager essentials of life.

The people are friendly, intelligent, and receptive. Wherever we have gone a smile from us has brought winsome smiles from the natives. And if we pause to notice a necklace, some object they are making, or a baby a woman is carrying, the entire group is thrilled. The intelligence of the people is demonstrated by their use of the products of their forest to make their houses, cooking utensils, musical instruments, baskets, clothes, etc. They have learned to make wooden hinges that work very acceptably. Their numerous proverbs indicate a certain amount of wisdom. That their civilization was so retarded is due not to a lack of intelligence, but to their complete isolation from the rest of the world, and to their religion, which, for fear of incurring the wrath of the evil spirits and the ancestors, stifled all originality and prohibited all new ideas and innovations. We find them receptive to the gospel of Christ. Groups of people in which there is but a single Christian will nonetheless listen attentively to the white man's presentation of God's love in Christ.

The work of our missionaries has borne fruit. Our mission stations, beautifully situated on the coffee-colored rivers of Congo, have influenced large sections of population. The captains of river steamers, carpenters for company shops, clerks in state offices, managers of small stores, officers in the colonial army—in all these groups are men whose education was fostered in the Mission schools and shops. And in thousands of villages one finds churches of native construction where Christians regularly worship God, where the Lord's Supper is observed, where a new way of life is presented in the midst of pagan surroundings. Many who are still pagan know that Christianity teaches a higher life and does away with customs that are degrading. A new and better pattern of attitudes and morals has come to stay, even though there is a long road ahead before it will be universally accepted.

Amidst the beauty of the Congo forests, churches and schools seek to meet the needs of thousands of Africans yearning for a better life

Many times I have heard one of our native pastors, Anoka, ask villagers back in the forest region, "What has brought a new life to us? What has changed our villages? The government, or the Bible?" And always the answer is unanimously given, "the Bible!" The story of Jesus which humble men and women have told and retold has set men free from pagan ways and pagan ideas.

One of my first impressions when I came to be acquainted with the churches and their leadership in the hundreds of villages in our area was that we are failing our responsibility so long as we continue to leave the job to a mere handful of missionaries. Look at what we are trying to do! We are trying to carry on the threefold Christian work of teaching, preaching, and healing. But imagine five or six persons

*Missionary to Africa under The United Christian Missionary Society.

charged with the responsibility for the education, evangelism, and treatment of disease in an area comprising perhaps five hundred villages! And the only means of travel between many of these places is by canoe or bicycle, or on foot. Perforce the missionary can be only a too infrequent visitor. This, when Christians must daily fight the pull and the harsh words and the authority of the pagan members of their family.

Native medicine is still a problem. Several pagan cults have arisen in recent years, outgrowths of superstition, that prey upon the ignorance and illnesses of the people, especially the women. These cults are real enemies of the cause of Christ. The charms of the witchdoctor are still seen on the necks, arms, or hips of children and adults alike. What a sight it is to see naked bodies entirely covered with the mixture of ashes used in time of mourning! Many Christians, under the tremendous pressure of the pagan members of the family, fall back into pagan burial rites and mourning customs. What a sight to see a woman's hair entirely put up with balls of mud mixed with red powder, and the same powder smeared all over her body! These things, and more that are hidden from the eyes of the missionary, our Christians have to face daily in their village life.

With the impact of Western civilization, and the new economic life that is coming fast, the problems of the little Christian group emerging out of a pagan background are increasing rapidly. Our native pastors and teachers need and are asking for more and more counsel from the missionary. One cannot counsel by remote control. Each one is needed in many places at one and the same time. The only adequate answer to the problems presented by a growing vineyard of our God and his truth is for more workers to come and help keep the vines pruned and cultivated.

Finally, it has been impressed upon me that wherever men open their hearts and minds to the spirit of God, there new life comes in a marvelous way. Our world, now in chaos, has infinite possibilities if only men and women of big hearts and minds, Christ-like personalities, will rise to the task of removing error and ill will from the lives of people in all lands. God's purpose needs dedicated minds, dedicated hands, dedicated hearts, dedicated money. It needs what every Christian has to give.

Here we see what God's spirit has done for people whose grandfathers, nay, fathers, knew only fear and fighting and life almost on an animal level. We hear preachers, with little training, uncover the deep truths of God's word. We see unlearned widows follow the example of the widow and her two farthings, which Jesus complimented, in consecration and love for God. We feel the high joys of Christian fellowship as these people, young in the Christian faith, sing the hymns of the church, and let their voices rise in prayer, and humbly partake of the emblems at the Lord's Table.

Our first year in Congo has given us added assurance that, "He that hath the son hath the life, but he that hath not the Son of God hath not the life."

Well, Here We Are Again!

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impoverished congregations. But the general framework of our Mission in Japan is still sound and is strong enough to support a substantial forward movement in the not far-distant future. With a strong youth constituency, such as we have, there should be many able workers developed in the next few years so that expansion will be possible.

This morning it was a very pleasant surprise to have in the congregation at Takinogawa ex-Chaplain John Dalton and wife, formerly of Iowa. Mr. Dalton was pastor of the Christian Church at Iowa City before entering the chaplaincy. He is now teaching in the Army School in Tokyo. He and Mrs. Dalton greatly encouraged our Japanese brethren by their attendance and interest. It is possible that one or both of them will assist in our mission work in an unofficial way, possibly with English Bible classes, etc.

Because of the congestion of the transportation system, we do not yet have all of our goods up from the dock warehouse at Yokohama but we are expecting to get everything ironed out within a few days. It is a good thing that we brought goodly supplies of food, as nearly everything worth eating is extremely high in price. Meat, for example, is over five dollars a pound. A head of cabbage costs from three to six dollars; one apple, a dollar, and so on all along the line. Accordingly, when we say dollars we mean American dollars, although payment would be made in the equivalent in Japanese Yen. Army personnel do their shopping with Army scrip, at the well-stocked Post Exchange stores and at very reasonable prices; but the missionary cannot be expected to be treated as an Army dependent if he is to have his best influence among the people of the land.

Everything that we had heard about the wide-open receptiveness of the Japanese heart to the gospel would seem to be true. Pastors uniformly testify to this fact. Church attendance is good. Interest is fine. Baptisms everywhere are in increasing numbers. The leaders of the United Church movement had a welcome meeting for us newly arrived missionaries yesterday, and made us feel that they were truly happy to have more and more missionaries, at this strategic time. A three-year campaign with a goal of three million Christians in Japan, instead of the present three hundred thousand, is in progress, with the enthuiastic Kagawa and many other evangelists holding amazingly fruitful meetings in widely scattered places.

Of our friends in America we ask that they pray for us and all who labor here in this wonderfully opportune time in Japan's long history. We shall write more, periodically, and keep you informed. God bless you all, each in his own place and task.

The Brotherhood Moves Forward

By GAINES M. COOK*

Gaines M. Cook

THE 8,000 churches of Disciples of Christ in the United States and Canada constitute a movement within Christendom for Christian unity on the basis of New Testament Scriptures. Since each congregation is independent and self-governing in all matters of faith and practice, the International Convention has no authority to speak for individual congregations. It is, however, the largest and most representative assembly of Disciples of Christ, and its utterances on questions of religious and social significance are widely received as representative of the movement.

The International Convention has occupied an important and significant place for nearly a century in our history. It was inevitable that the entire fellowship of this movement become articulate and find a center of expression. The convention meeting in Cincinnati in 1849, which resulted in the organization of the American Christian Missionary Society, was a natural outgrowth of the evangelistic and missionary zeal of the movement.

Throughout the past century the convention has been the meeting place of minds who have taken counsel together as to the strategy of this movement for Christian unity. Perhaps we built more wisely than we knew. Carefully prepared addresses have been delivered from year to year, giving voice to the creative minds among us. Controversial matters have been frankly faced in a Christian spirit, and for the most part reconciled without rancor. The business sessions have had before them some of the most vital problems which have faced each generation during our existence as a people. The growth and contribution of the International Convention throughout the years reads like romance.

The Permanent Office

The establishment of a permanent office of the International Convention by action at Columbus in 1946 marked a new step forward for greater brotherhood unity, more efficient clearance of the tasks we do together, and increased prestige in the Christian world. We mention "prestige" because Christians everywhere need to know of the unique position of Disciples of Christ. We are better able now to interpret the things for which we stand to a world which is seeking, above all else, unity in things spiritual.

If we sense the trend of the times correctly, this is an hour of opportunity. We must be ready to take leadership and not find ourselves isolationists, while the dream for which we have devoutly prayed is being fulfilled. We firmly believe that the true ecumenical church cannot come without an objective study and sincere consideration of the position of Disciples of Christ.

We Meet the Folk

Our great brotherhood is, after all, composed of earnest, ordinary, genuine people who have committed their lives to the service of Jesus Christ. They are bound together by a great sense of mission. The executive secretary has been welcomed in every section of the country, including Canada. We have had opportunities to be in state conventions in Illinois, Virginia, North Carolina, South Carolina, Pennsylvania and Iowa. Everywhere we have sensed approval of the International Convention's permanent program, and a deeper fellowship than we have ever known before.

Oklahoma City in its first World Christian Institute gave us a fine introduction to one of the great cities of the Southwest. We cherish the fellowship of those days.

Charles P. Taft, who will speak at the Buffalo Convention

Ministers' institutes in Missouri, Tennessee, Canada and Iowa have been attended, resulting in a renewed appreciation of the high caliber and deep devotion of our ministry.

In fulfilling each of these important engagements we found a growing hunger to rekindle the purposes for which our movement came into being. Disciples everywhere want to know, to love, and to serve our brotherhood. Furthermore, they want to do this as a united brotherhood. One hears little of division—much of unity.

Previews of Buffalo

The 1947 International Convention to be held at Buffalo, July 29 to August 3, will undoubtedly be one of the great conventions in our history. The Program Committee has already secured Charles P. Taft, president of the Federal Council of Churches, as guest speaker on the night of July 31. The third World Convention will follow immediately, August 3 to 7, in Memorial Auditorium. We anticipate a total attendance of 10,000 in the two conventions.

Pre-convention registrations at a 25 per cent reduction will be available by arrangement with pre-convention registrars in local congregations or by applying to the International Convention office.

Buffalo is a natural meeting place for Canada and the United States, the two nations composing the International Convention. Its proximity to beautiful Niagara Falls, the Finger Lake district, the Adirondacks, and one of the most beautiful parts of Canada

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*Executive Secretary of the International Convention of Disciples of Christ.

Buffalo Hotels

H. B. HOLLOWAY, transportation secretary of the International Convention and of the World Convention, feels that, in view of the many regular and tourist visitors to Buffalo, the two conventions are most fortunate in being able to secure accommodations. He points out the fact that the large attendance expected (a goal of 10,000 has been set) will make it necessary for people to "double up." Instructions to those desiring reservations follow:

Those ordinarily occupying a single room should secure a roommate and occupy a twin bed room. This will not only conserve hotel rooms but reduce the delegate's hotel expense. In making application for hotel reservations please give the following facts: hotel desired, whether double or twin bed room, maximum rate you are willing to pay, and date and approximate hour of reaching Buffalo, also whether you desire your reservation to continue through to the end of the World Convention including the Niagara Falls picnic on August 8. *It will be understood that if accommodations in the hotel specified at the rate designated are not available at the time application for reservation is received substitute hotel accommodations will be offered to the delegate conforming as nearly as possible to the original request.*

Hotel accommodations offered by the Buffalo Hotels are as follows:

*Hotel Statler

Delaware Avenue at Niagara Square

Single rooms—$3.30, $3.85, $4.40, $4.95, $5.50, $6.05, $6.60 per day.

Double rooms (double bed)—$5.50, $6.05, $6.60, $7.15, $7.70, $8.25, $8.80 per room per day.

Twin bed rooms (twin beds)—$6.60, $7.70, $8.25, $8.80, $9.35, $9.90, $11.00 per room per day.

Additional beds placed in any double or twin bed room $2.20 per extra bed per day.

Hotel Buffalo

Washington and Swan Streets

Single rooms—$2.50, $2.75, $3.00 per day.

Double rooms—$4.50, $5.00, $6.00, $7.00 per room per day.

Hotel Lafayette

Washington and Clinton Streets

Twin bed rooms $6.40 per room per day.

Hotel Lenox

North and Delaware

Single rooms—$4.00, $4.50, $6.00 per day.

Double rooms (double or twin beds)—$7.00, $7.50, $8.00 per room per day.

Double room with parlor, $10.00 per room per day; suite of two connecting double rooms, $14.00 per suite per day.

Suite of parlor, two bedrooms and bath, accommodating 3 or 4 persons, $15.00 per suite per day.

Additional cots, $2.00 per cot per day.

Graystone Hotel

2400 Johnson Park

Single rooms—$2.00 per day.

Double rooms—$3.00 per day.

Suites of 2 double rooms, living room and bath, $10.00 per suite per day.

*Rates subject to change should there be a lifting of the rent ceilings.

Richford Hotel

Delaware Avenue near Chippewa Street

Room for one person without bath (with running water)—$1.50, $1.75; with connecting bath (shower), $2.00, $2.25; with private bath (shower) $2.50.

Room for two persons without bath (with running water)—$2.50, $2.75; with connecting bath (shower), $3.50, $3.75; with private bath (shower), $4.00; with private bath (shower), corner room, $4.50.

Room for two persons (twin bed) with connecting bath (shower), $4.00; with private bath (shower), $5.00.

Room for 3 or 4 persons (two double beds) with private bath, $6.50, $8.00.

Hotel Touraine

274 Delaware Avenue

Single rooms with connecting bath—$2.50, $4.00.

Double rooms with double bed and private bath—$6.00 per room per day.

Double rooms with twin beds and private bath—$7.00 per room per day.

Six 2-room suites to accommodate 4 to 7 persons in each suite at $2.75 per person per day.

Sheraton Hotel

715 Delaware Avenue

Double rooms equipped with either double bed or twin beds—$5.00, $5.50, $6.00 per room per day.

Stuyvesant Hotel

245 Elmwood Avenue

Double rooms (twin beds), $7.50 per day; apartment accommodating 3 to 4 persons, $7.50-$17.00 per apartment per day.

Hotel Markeen

Main and Utica Streets

Double rooms—$3.50, $4.50 per room per day.

Rooms holding from 4 to 6 people, $2.00 per person per day.

Request hotel reservations *early*. Reservation will be made in order of receipt of request for same.

Rates in Private Homes

Rates for lodging in private homes—$1.25 to $2.00 per person per day.

Pre-Convention Registration Necessary

Because of the great demand for reservations in hotels and private homes at the Buffalo conventions, those who register in advance for the two conventions will be given priority in the assignment of rooms in hotels and private homes. Therefore—*pre-convention registration is required to secure advance reservations in hotels and private homes.*

Increased costs of financing the convention make it necessary to raise the registration fee from $1.00 to $2.00 this year. A special pre-convention registration fee of $1.50 will be in effect until July 20. Pre-convention registration for the International Convention and the World Convention combined is $3.00.

The Brotherhood Moves Forward

(*Continued from page* 19.)

in the St. Lawrence Valley, provides vacation opportunity of which many will wish to take advantage.

Buffalo and Niagara frontier churches are making elaborate preparations under the leadership of Willis DeBoer, general chairman of the local committee. Nowhere in the United States will a warmer welcome be found. The Canadian brethren are serving on committees of both conventions and thus insure a truly "international" occasion.

Our esteemed International Convention president, Dr. Hampton Adams, pastor of the Union Avenue Christian Church, St. Louis, Missouri, is giving untiring effort throughout the brotherhood, filling speaking engagements, meeting with committees, and leading the forces who are preparing for Buffalo.

A Convention for All of Us

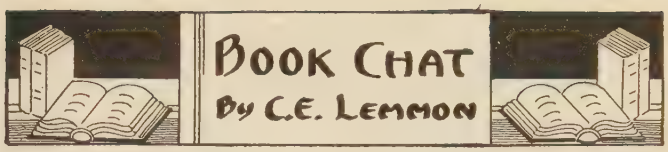
The International Convention is autonomous even as the local church is autonomous. It is a voluntary fellowship, broad enough, big enough, Christian enough, to include the presence and participation of any Disciple of Christ who desires to witness through the corporate life of the church. Any resolution presented by any individual in due form will be courteously and honestly considered by the Committee on Recommendations, a democratically selected and representative body. Its sessions are open. It is controlled by nobody. Any association of persons desiring to extend the Kingdom of Jesus Christ through missionary, benevolent, educational or other similar Christian objectives, may become affiliated with the International Convention upon application and agreement to submit its annual report to the convention. There are no theological tests of fellowship, no political domination, no party pressure. We want to make our conventions as democratic as humanly possible, as Christian as divinely possible, and as free as the Christian faith itself. We believe that every loyal Disciple of Christ can subscribe to this kind of convention.

Glimpses of Our Work in South America

(*Continued from page* 12.)

America. The Saavedra Church made and began operating their plans of visitation during the month of November. While the callers all experienced some rebuffs, they were greatly encouraged by the cordial reception given them by others and feel sure this campaign will strengthen the cause of Protestantism in Argentina.

Our missionaries in South America are all working against tremendous odds. We must not measure the success of our work by statistical reports of church membership. Rather let us measure it by the courage and the heroism with which our workers face their task.



THERE is a young Japanese leader by the name of Toru Matsumoto who has been living in New York and working under the auspices of the Foreign Missions Council and the Y. M. C. A. Mr. Matsumoto grew up in Japan, was influenced by a Christian mother, attended Christian schools, and found his way to Union Theological Seminary in New York a few years before the war. He married a Japanese girl, much against the wishes of the more conservative element of his family in Japan. He and his wife visited Japan in 1940 to endeavor to straighten out their family complications, had a hectic and near disastrous experience while there, and got back to America a few months before the war. When the war broke out Mr. Matsumoto, still a Japanese citizen, was imprisoned and then interned, and ultimately paroled. He is a brilliant, thoughtful, consecrated Christian, with a fine humanity and has told his story in an autobiography co-written by a friend, Marion O. Lerrigo. The book is called *A Brother Is a Stranger.*

Do you want to know the background of Japanese politics and statesmanship leading up to the war? Would you have insights into the psychology of Japanese Emperor worship? Do you wish to see clearly the problems of family life in Japan in mixed Shinto and Christian homes? Do you desire to have defined the psychological difference between modern Japanese society and American democracy? If you wish this discrimination made, not with sentimentality, but with due appreciation for the virtues and faults of each, here it is in this remarkable book, *A Brother Is a Stranger.* No politician, statesman, or journalist has succeeded in drawing such clear pictures, making such fine distinctions as one finds in this absorbing story. The introduction by Pearl Buck is short but classic.

THE four books of *The Interseminary Series* have been combined into two volumes and made the February selection of the Religious Book Club. This cheapens their cost and makes them more available. The two books of the first volume were mentioned in our January column. The second volume will contain the third book on *The Gospel, The Church, and The World,* edited by Kenneth Scott Latourette, with contributors like John Knox, Paul Scherer, and Richard Niebuhr. In some ways, this is the best of the four books, the essay of Dr. Knox on "The Revelation of Christ in God" being particularly good. The present task in the church is outlined by Luman J. Shafer and Elmer C. Homrighausen, Shafer treating the social implications and Homrighausen dealing with personal dedication and Christian vocation. The fourth book, or last half of the second volume, is edited by O. Frederick Nolde and treats of the problems and progress of the ecumenical church. It is called *Toward World-Wide Christianity.* There is an appendix which contains official documents and constitutions of ecumenical conferences and organizations.

DURING the dozen years we have written this column we have often called attention to the fine elements in the sermons of Dr. Harry Emerson Fosdick. We have mentioned the beauty of his diction, the artistry of his homiletics, the rare fusion of social and individual appeal, and the fact that he premises his sermons on the human problem. There is another feature of Dr. Fosdick's preaching which we have not mentioned and which is an important quality in his latest book, *On Being Fit to Live With.* Fosdick makes a liberal use of concrete material. Too many sermons are cluttered up with generalizations. Fosdick is careful to limit his generalizations to the bare statement of his points or summary of his ideas. The body of his sermon is made up of concrete illustrative material, drawn from a wide range of literature and experience. A sermon, like any other written word, to be interesting must be loaded with names, places, facts, and situations. And the titles of the sermons, too, are pertinent to life. Note for example, "Are We a Part of

(*Continued on page* 42.)

The Time to Help China Is Now!

By E. K. HIGDON*

IT WAS Christmas Eve at South Gate, Nanking. The men and women who take care of the school and church buildings in that center and serve the Americans there had gathered with their children for their Christmas celebration. They sang; someone read the second chapter of Luke; another led in prayer. Gifts were distributed. Then above the pleasant hum of conversation the quiet voice of one of the elderly men was heard: "This is the best Christmas we have had in nine years," he said. "The war is over and we rejoice. We were able to endure the hardships of those years because we received strength from Jesus Christ. I love that Jesus. I love that second chapter of Luke."

Edna Gish, whispering this interpretation to me, added, "He is the caretaker of the boys' school."

Love and Understanding Vital

Our primary opportunity in China is to give aid and encouragement to the tens of thousands who held on grimly throughout the long, bloody war; who now rejoice that it is over; who thank God for the strength he gave them to stick it out; but who are terribly war-weary and need companionship and love.

A countryman walked thirty miles to a town where he could receive Christian instruction; but when he got there, he could not locate the place because he could not read the characters for "Christian church." However, someone directed him, and in three years he learned to read and now can turn readily to any passage he wants in the Bible.

Educational Facilities Lacking

Our opportunity among the millions of illiterates in the areas for which the Disciples of Christ have exclusive responsibility is illustrated by the educational program of the San Ho congregation. San Ho, a town of 50,000, thirty miles from Hofei, has had a group of Christians since 1911 when G. B. Baird organized a few believers. However, by 1920, the congregation had become inactive, and it was not until four or five years later that it was revived. For a year or two thereafter, the China Mission paid part of the minister's salary, but, by 1934, the congregation was self-supporting and has carried its own budget ever since. In 1935, the Mission owned property was donated to the congregation. At that time, O. J. Goulter, Lyrel Teagarden, and three or four Chinese leaders from Hofei went to San Ho and remained a week for the ceremonies. Since then there has been an informal but no official relationship between the church and the Mission. San Ho is an indigenous congregation and its leadership knows the needs of the people. In the words of a Chinese Christian, "The leaders scratch where the people itch."

One of the itchy places is the illiteracy of the church members. Only 30 of the 265 women in the congregation can read and write. Nearly all of the men are merchants and, therefore, literate. But the townspeople as a whole are illiterate—60 to 70 per cent of the men, and 80 to 90 per cent of the women. The church is coping with this situation by conducting a class six mornings a week for those who cannot read. Thirty men and women come to the church early and remain two hours. They learn to read and study the Bible. Training institutes and short courses are needed for those who teach so that they may know the best methods. They have no materials. This is a pioneer task which the local Christians cannot finance, and American Disciples can help them by providing funds for teacher training, for printed matter, and most important of all, for the support of the missionaries so that they may remain on the field, conduct the training courses, and have fellowship with such groups.

Churches to Work for Self-Support

I called on Dr. Luther Shao in his home in Nanking. He was in bed, nursing a very painful carbuncle, and he was embarrassed and apologetic because I had to come to him. He was worried because his second son was in the hospital, critically ill, and the doctors had been able to do very little toward his recovery. He had a deep concern for the ministers, the teachers and the other employed workers of the church because he administers the work of the Disciples, especially in relation to these men and women. He was not certain that he had fully recovered from a severe major operation performed in Chungking eight or ten months earlier. But he was eager to talk about the future of the Disciples of Christ in China; and during the next three months when I was with him almost daily, he gave his major attention to long-range objectives, to

Using materials at hand, Chinese mission teachers carry on religious education classes, attended by youngsters such as these, eager to learn of Christ and his love

—RNS Photo.

*Executive secretary in the department of oriental missions of The United Christian Missionary Society. Dr. Higdon was in China during the last three months of 1946.

five-year projects, to personnel, Chinese and missionary, and to the financial requirements. Then when the Council, of which he is the administrative secretary, met, it was he who stimulated the others to think in terms of self-support for the well-established congregations so that funds could be released for expansion into unoccupied territory. One of the projects is to bring all such churches to self-support by the close of 1948. One of Luther's pet expressions is, "I haven't had time to take a deep breath." It is descriptive of the high pressure under which he works. He told me that the demands of the daily routine had taken all his time.

Leaders Merit Encouragement

Here are other opportunities for American Christians. Luther and many of his colleagues are exhausted by the strains of the war. They need rest and recreation. Some of them who do not know the English language will take refresher courses in the Nanking Seminary or in other schools in China, but those who speak English should have the refreshing experience of a trip to the United States for study and observation. Dr. Shao and Principal Siao, of the South Gate Middle School, have been chosen by the Council to come to the States this summer. But the funds for travel and other expenses are not in hand. One of our colleges could enrich the life on the campus and bring credit to itself by providing a scholarship for Mr. Siao. As a brotherhood we could make an investment which would continue to produce dividends for a century by raising funds to apply on Luther Shao's expenses.

Furthermore, we must not let these Chinese Christians down in this matter of the expansion of their work. They are exerting every effort to finance what they now have, motivated by the unselfish purpose of releasing Mission funds for the Christianization of the several million to whom the love and power of Christ have never been taught. And if we now desert them, it will be a tremendous blow to their faith.

Other Opportunities for Service

There are opportunities to interpret Christ to students at a time when it may be a choice between communism and Christ; to minister to soldiers and officers when a conscript army leads a hard, barren, almost meaningless existence; to help government officials from the county magistrate to the president of the Republic when the Christian understanding of democracy is so important to the future welfare of the nation; to continue distributing physical relief and contributing to spiritual rehabilitation; and for some of our best American Christians to volunteer to serve as missionaries during this unsettled period when life in China is difficult and confusing.

But what is the meaning of these intimations about deserting the Chinese, bringing home the missionaries, letting our Christians down? Take a good look at the situation in China before considering the answer to that question.

The elderly caretaker was right. Christmas, 1946, was the best China had seen since 1936. Although the fighting had ended, conditions had continued so bad throughout the years that there was little Christmas joy. But relief had come in 1946; missionaries had returned; the restoration of buildings had begun; tens of thousands of evacues had returned from Free China to their homes; the enemy no longer overran the land; a measure of peace had come to the nation; and the hearts of Christians rejoiced. It was the happiest Christmas in a decade.

Political and Economic Confusion

The rejoicing, however, was sobered by the knowledge that an undeclared civil war was on between the government and the communist forces, and that all efforts to effect a reconciliation had failed; by the fact that inflation made it next to impossible to purchase foodstuffs, clothing and household furnishings, and utterly impossible to buy fuel for homes, schools and churches during the present winter; and by the gloomy political and financial prospects for the new year. What could Christians do in such a situation: What were the opportunities in China for the church under these conditions?

The light of the church shines brightest in such darkness, and Chinese Christians were not dismayed. In the first biennial meeting held since 1937, the National Christian Council in session in Shanghai planned a three-year forward movement of evangelism; it announced that the government universities had requested the services of student work secretaries in centers which the universities had provided, and that eight had already been assigned. The Council discussed a newly organized department of audio-visual education; gave attention to the production and distribution of Christian literature, to the work of city and rural churches, and to medical service in Christian hospitals. It issued to the public a warning that moral deterioration due to the war and political confusion in the postwar months threatens the structure of the nation.

Increased Budget Imperative

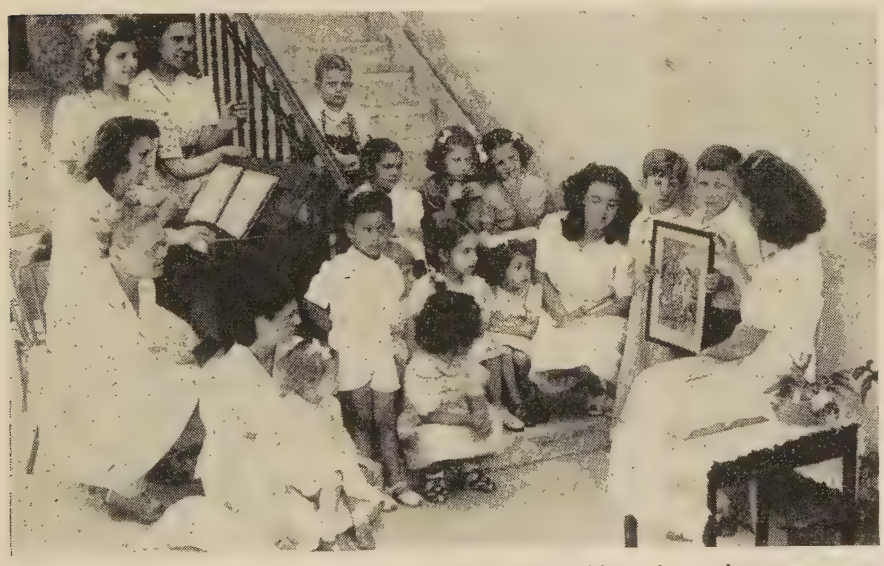
But neither this program nor that projected by the Disciples of Christ can be carried forward on the budgets provided during the war years. The Disciples maintained only a gesture budget, with the exception of the salaries and cost-of-living supplements for the missionaries who served in Free China during those years. The current expense item in 1946-47, for example, was only $6,500 when that fiscal year opened. But the Council in China gave me the 1947-48 budget to bring to The United Christian Missionary Society, and it calls for an increase in current expense of more than five and a half times $6,500. And I am informed upon my return that regular giving is "levelling off," that we may not have any more funds for next year than we have had for this. Do you wonder, then, that I write of "deserting our Chinese friends," of "letting them down," of "bringing home our missionaries." In the light of what I have seen and heard of the needs and opportunities, we dare not do that.

Christian Missions in

Baptismal service at Los Nogales, Mexico

Preaching

In ten world fields, under the auspices of The United Christian Missionary Society, Disciples of Christ have 202 missionaries. They, with 2,054 trained national workers, minister to a church membership of 76,623 in 1,402 places of worship. There were 4,430 baptisms in these fields last year.



Vacation church school class, Buenos Aires, Argentina

Te[illegible]h

According to instruction
Apostles, "teaching them to
major effort in all Missions:
19,425; 369 young people's s
ship of 7,964; 317 schools a
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retreats are arranged in kee
the peoples involved.

Native evangelist preaching to a village group in India

In China,
reconstruction
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Village school near Wema, Belgian Congo

Medical work at Hofei, China

Young People's Conference in Puerto Rico

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Serving

and the Philippines, the restoration and
e Missions, after the years of war, mean un-
part of missionaries and national workers
eding programs are of vital importance now
thousands of adults, young people, and chil-
n asking for relief aid in view of an acute
l medical supplies.
work is done through 11 hospitals and 20
8 8 treatments given last year. In five
nurses were in training last year.

Child feeding station in China, December, 1946

Directory of Foreign Missionaries of U.C.M.S.

Africa

D. C. C. M. via Coquilhatville, Congo Belge, W. C. Africa (add to all addresses in Belgian Congo).

*Alumbaugh, Miss Goldie P., Room 220, Y.M.C.A. Bldg., Denver 3, Colorado
Baker, Dr. and Mrs. Donald H., Mondombe
Bateman, Miss Georgia B., Bolenge
Bateman, Miss Martha J., Monieka
*Boyer, Mr. and Mrs. Elmer G., 4525 N. E. 13th Avenue, Portland, Oregon
Byerlee, Mr. and Mrs. David A., Bolenge
Cardwell, Mr. and Mrs. Walter D., Bolenge
Clarke, Mrs. Virginia, Bolenge
Cobble, Mr. and Mrs. Robin R., Monieka
*Edwards, Mr. and Mrs. Donald H., 290 Elm Street, Oberlin, Ohio
Edwards, Mr. and Mrs. W. H., Bosobele
Harris, Mr. and Mrs. A. Louis, Bolenge
*Hedges, Mrs. Lillie B., Bement, Illinois
¶Hensey, Mr. and Mrs. Andrew, 1135 Richmond Rd., Lexington, Kentucky
Henderson, Dr. and Mrs. A. G., Monieka
Hobgood, Mr. and Mrs. H. C., Lotumbe
Horner, Drs. Howard and Marjorie, Wema
*Hurt, Mr. and Mrs. Lewis A., Manlius, Illinois
¶Jaggard, Dr. and Mrs. Louis F., 342 South Dodge Street, Iowa City, Iowa
¶Johnston, Mr. E. A., Pembroke, R. 1, Corfu, New York
Lewis, Mr. and Mrs. Ellsworth, Coquilhatville
*McCracken, Miss Faith A., Route 2, Box 220, Dinuba, California
McMillan, Miss Hazel Fern, Monieka
Mitchell, Miss Hattie P., Mondombe
¶Mosher, Dr. George E., 304-A North Isabel Street, Glendale 6, California
Musgrave, Miss Ruth, Lotumbe
Poole, Miss Edna, Bolenge
Roberts, Mr. and Mrs. Ned M., Mondombe
Rogers, Miss Agnes, Lotumbe
*Rowe, Mr. and Mrs. F. L., 19 Fulton Street, Akron, Ohio
Russell, Mr. and Mrs. H. Gray, Bolenge
Shoemaker, Miss Gertrude, Mondombe
*Smith, Mr. and Mrs. Everton B., Hiram, Ohio
¶Smith, Mr. and Mrs. Herbert, K. F. O. S., Midway, Kentucky
Snipes, Mrs. Esther, Coquilhatville
*Stober, Miss Buena R., College Station, Enid, Oklahoma
Tillery, Mr. and Mrs. Ralph, Lotumbe
Ward, Miss Myrle O., Wema
Weeks, Mr. and Mrs. Claylon, Wema
Wells, Miss Goldie, Bolenge
*Whitmer, Mr. and Mrs. Joseph, c/o Missions Bldg.

China

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Bates, Mr. and Mrs. M. Searle, 45 Pao Tai Chiai, Nanking
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Cherryhomes, Mr. and Mrs. George, Christian Mission, Hofei, Anhwei
Corpron, Dr. D. S., Christian Mission, Hofei, Anhwei
*Corpron, Mrs. D. S., 3714 West Chestnut, Yakima, Washington
¶Dale, Miss Edna P., 1039 Loma Avenue, Long Beach 4, California
*Ely, Miss Lois Anna, c/o Missions Building, Indianapolis, Indiana
*Fry, Miss Nancy A., 416 Huron Street, Ann Arbor, Michigan
¶Garrett, Mr. and Mrs. Frank, 7711 N. W. 4th Avenue, Miami, Florida
Gish, Mrs. Edna, 403 Chung Hwa Rd., Nanking
*Goulter, Mr. and Mrs. O. J., 419 South Oakhurst Drive, Beverly Hills, Calif.
*Gray, Miss Cammie, c/o Missions Building, Indianapolis, Ind.
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Haskell, Mr. and Mrs. Walter W., 11 Hou Chia Hsiang, Wuhu, Anhwei
¶Hunt, Mr. and Mrs. Wm. Remfry, 4224½ Degnan Blvd., Los Angeles, Calif.
¶Kelly, Miss Mary F., 1071 Edgewood Avenue, Jacksonville, Florida
Lawrence, Miss Margaret, 403 Chung Hwa Rd., Nanking
¶Lyon, Miss Emma, Wren's Nest, Monteagle, Tennessee
¶Macklin, Dr W. E., c/o Mr. M. L. Hancock, R. No. 1, Cooksville, Ontario, Can.
¶Major, Miss Laura Lynn, 349-21st Avenue, North, Nashville, Tennessee
Marx, Mr. Edwin, 27 Hankow Rd., Nanking
*Marx, Mrs. Edwin, Watson Apts., 35 Elm Avenue, Long Beach, California
McCallum, Mr. and Mrs. J. H., 45 Pao Tai Chieh, Nanking
¶Osgood, Mrs. E. I., 1112 Bunt Street, Saginaw, Michigan
Plopper, Mr. and Mrs. C. H., 1 Shanghai Rd., Nanking
*Schutze, Miss Katherine, Hazel Green Academy, Hazel Green, Kentucky
*Slater, Mr. and Mrs. Paul, 426 N. Yale Street, Wichita, Kansas
*Smith, Mr. and Mrs. Joseph, 99 Claremont Avenue, New York 27, New York
Smythe, Mr. and Mrs. Lewis S. C., 27 Hankow Rd., Nanking
Starn, Miss Pauline, 27 Hankow Rd., Nanking
Teagarden, Miss Lyrel G., Christian Mission, Hofei, Anhwei
Tremaine, Miss Stella, 11 Hou Chia Hsiang, Wuhu, Anhwei
Wilkinson, Miss Wenona, Christian Mission, Hofei, Anhwei
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Bender, Miss Anna, Pendra Road, C. P., India
¶Benlehr, Mr. and Mrs. C. E., Route 1, Encinitas, California
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Clark, Miss Alice, Nagpur, C. P., India
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¶Ennis, Miss Emma J., 58 Madison Avenue, Toronto, Ontario, Canada
Fleming, Miss Jennie V., Mungeli, C. P., India
Ford, Miss Lucile, Kulpahar, U. P.
¶Franklin, Miss Josepha, Emily Flinn Home, Marion, Indiana
¶Franklin, Miss Stella, Emily Flinn Home, Marion, Indiana
Furman, Miss Myrtle, Kotmi, Pendra Road P. O., C. P., India
Gamboe, Mr. and Mrs. Homer P., Bilaspur, C. P., India
¶Gordon, Mr. W. E., 38 Wheeler Road, Cooke Town, Bangalore, Mysore, India
Hall, Mr. and Mrs. Keith, Damoh, C. P.
Hall, Mr. and Mrs. William D., Takhatpur, C. P.
Harnar, Miss Ruth, Bilaspur, C. P., India
Harrah, Miss Veda, Pendra Road, C. P., India
*Hill, Miss Elizabeth, Rotunda Hospital, Dublin, Ireland
Hill, Mr. and Mrs. T. N., Jubbulpore, C. P., India
Hughes, Miss Hazel, Mungeli, C. P.
Livengood, Mr. and Mrs. Fay, Jubbulpore, C. P.
¶Longdon, Dr. Mary M. C., 1311 S. Atlantic, Daytona Beach, Florida
*Lutz, Dr. E. J., Holton, Kansas
Macdougall, Dr. Dorothea, Bilaspur, C. P.
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McGavran, Mr. and Mrs. D. A., Takhatpur, Bilaspur District, C. P., India
¶McGavran, Mrs. J G., P. O. Box 57, Vancouver, Washington
¶Menzies, Mrs. Walter G., c/o Tom Hill, Jubbulpore, C. P., India
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Mullin, Miss Ann V., Damoh, C. P., India
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*Nichoson, Dr. Hope H., Luther, Michigan
¶Pope, Miss Caroline, 4251 Lincoln Avenue, Culver City, California
*Potee, Mr. and Mrs. Kenneth, 2064 E. 88th Street, Cleveland, Ohio
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Reynolds, Mr. and Mrs. H. M., Pendra Road, C. P.
Rice, Dr. and Mrs. Donald T., Damoh, C. P.
Rice, Mr. and Mrs. Ray E., Takhatpur, Bilaspur, District, C. P.
¶Rioch, Dr. Minnie, 111 W. Montgomery, Rockville, Maryland
¶Saum, Mr. and Mrs. H. C., 351 High Street, Benton Harbor, Michigan
¶Scott, Mrs. Mayme J., 214 South Garth Avenue, Columbia, Missouri
Shreve, Miss Ethel, Takhatpur, Bilaspur District, C. P., India
*Smiley, Mr. and Mrs. C. H., 912½ Hemphill Street, Ft. Worth, Texas
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Terry, Mrs. Miriam, Bilaspur, C. P., India
¶Vance, Miss Zonetta, c/o California Christian Home, P. O. 148, San Gabriel, California
*Walden, Miss Edith Clare, 5460 Hibben Avenue, Indianapolis, Indiana
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Jamaica

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Japan

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¶Clawson, Miss Bertha, 1528 N. Curson Avenue, Hollywood 46, California
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*Trout, Miss Jessie, Missions Building, Indianapolis, Indiana
¶Young, Mr. and Mrs. T. A., P. O. Box 622, Selma, Alabama

Mexico

Callender, Miss Leila Lamar, Apartado 147, Aguascalientes, Ags, Mexico
Cantrell, Miss Florine, Ciudad Garcia, Zacatecas
Fuqua, Mr. and Mrs. Clarence, Ciudad Garcia, Zacatecas
Gibbons, Miss Pearl, Apartado 147, Aguascalientes, Ags, Mexico
Holroyd, Mr. and Mrs. H. T., Apartado 46, San Luis Potosi, S. L. P.
Huegel, Mr. and Mrs. F. J., Amores 734, Colonia del Valle, Mexico, D. F.
¶Irelan, Miss Elma C., Gen. Del., Brownsville, Texas
Kepple, Mr. and Mrs. Paul C., Apartado 147, Aguascalientes, Ags, Mexico
Law, Miss Jessie, Apartado 147, Aguascalientes, Ags, Mexico
*Leslie, Miss Ruth, 336 Canner Street, New Haven, Conn.
¶Nunn, Miss Etta, 140 E. Main Street, Washington, N. C.
Strange, Miss Hallie, Venado, S. L. P.
Wilson, Miss May E., Apartado 147, Aguascalientes, Ags, Mexico

Philippine Islands

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Kennedy, Mr. and Mrs. Paul D. Vigan, Ilocos Sur
¶Pickett, Dr. and Mrs. C. L., 6827-16th Avenue, N. E., Seattle, Washington
*Tye, Mr. and Mrs. Norwood, 1335 Washburn, Topeka, Kansas (leaving soon)

Puerto Rico

¶Carpenter, Mr. and Mrs. V. C., 366 Berkeley Rd., Columbus, Ohio
Farmer, Mr. and Mrs. Garland S., Box 424, Bayamon
¶Mills, Miss Florence A., 3631 Corner Avenue, Riverside, California

(Continued on next page)

*Furlough
¶Retired

*Morton, Mr. and Mrs. C. Manly, 712 S. E., 7th Street, Ft. Lauderdale, Fla.
Williams, Mr. and Mrs. Hugh J., Box 426 Rio Piedras, Puerto Rico

Argentina

Andress, Mr. and Mrs. Paul, Federico Lacroze 2985, Buenos Aires, Argentina, South America
Lemon, Miss Hallie, Sucre 3001, Buenos Aires, Argentina, South America
Liggett, Mr. and Mrs. T. J., Camacua 282, Buenos Aires
McCaw, Miss Betty, Colegio Ward, Ramos Mejia FCO, Buenos Aires
McWilliams, Mr. and Mrs. S. S., Colegio Ward, Ramos Majia, F.C.O., Buenos Aires, Argentina, South America
Owen, Mr. and Mrs. George Earle, Camacua 282, Buenos Aires, Argentina, South America

Paraguay

Adams, Mr. and Mrs. R. Q., Coronel Oviedo
Fishbach, Miss Agnes, Casilla de Correo 241, Asunción
Hughes, Mr. and Mrs. Fred W., Casilla de Correo 241, Asunción
Lemmon, Mr and Mrs. Robert B., Casilla de Correo 241, Asunción
Mills, Mr. and Mrs. J. Raymond, Casilla de Correo 241, Asunción
Norment, Mr. and Mrs. Malcolm, Casilla de Correo 241, Asunción
Sharp, Mr. and Mrs. Allen, Box 653, Medellin Colombia
*Smedley, Mr. and Mrs. George, Box 921, Orlando, Florida
¶Orvis, Miss Mary I., Box 156, Ellijay, Georgia
Stainton, Miss Margaret, Casilla de Correo 241, Asunción

Tibet

¶Ogden, Mrs. Minnie A., 2400 S. Highland Avenue, Los Angeles 16, California
¶Shelton, Mrs. Albert L., 2400 S. Highland Ave., Los Angeles 16, California

Union Work

Fonger, Mr. and Mrs. W. H., Philippine Islands
Higdon, Mrs. E. K., Associate Director of Philippine Bureau, 222 Downey Avenue, Indianapolis, Indiana
¶Inman, Mr. and Mrs. S. G., Pondfield Court, Bronxville, New York
Ross, Mr. and Mrs. Emory, F. M. C., 156 Fifth Avenue, New York 10, N. Y.
Smith, Miss Zona, Balcarce 260, Piso 2, Dept. E, Buenos Aires, Argentina, South America

Service in Review

On our arrival after two years' absence for furlough we were amazed at the amount of work Mr. and Mrs. Elmer Boyer had done. Carrying the work formerly done by three couples, they gave direction at Wema to a church, a hospital and a school.

In this period the school grew from 225 to 350 pupils and the number of teachers in the surrounding forest villages doubled.

The hospital, which is often visited by 150 patients a day when a doctor is present, provides the only medical care for thousands of people in the surrounding territory. With the aid of our native nurses, Mr. Boyer kept this hospital open, treating regularly all our station personnel and all emergency cases in the area. Mrs. Boyer gave oversight to the feeding of six orphan babies.

The church itself flourished, with Sunday school attendance about doubling in the two-year period, and with similar increases in prayer meeting and Christian Endeavor attendance. In the two years, the Boyers spent four months traveling, mostly by bicycle, and living in native villages, supervising teachers, preaching and baptizing. The respect of the people is reflected in the number of baptisms—525 in 1945, and 333 in the first six months of 1946.

It is easy to imagine the joy with which the Boyers, after working alone all this time, greeted our arrival and later that of Miss Myrle Ward and our two new workers, Mr. and Mrs. Claylon Weeks.

—MRS. HOWARD HORNER.
Wema, Belgian Congo.

WORLD CALL

The Superintendent Looks Ahead to Easter

By LOREN E. LAIR*

The Meaning of Easter

EASTER is certainly one of the most significant days in the church calendar. It is the day of hope that symbolizes newness of life. It is a day of victory.

A Superintendent's Task

For the superintendent of a Sunday school the Easter season also means many hours of hard work. Easter Sunday usually brings out the largest attendance of the year and many of the children and youth of the church climax the day by making public confession of their Lord. To achieve these results, however, the superintendent and his staff of workers have spent many hours of planning and much energy in working their plans.

Nor does this complete the roll call of his responsibilities. What of the missionary emphasis of the Easter season? How are the pupils to be taught effectively concerning the far-reaching services of the brotherhood that the Easter offering helps support? How is the offering for "others" to be received and dedicated in a significant way? These are questions that the successful superintendent seeks to answer. He must plan, through his Worker's Conference, for the missionary education materials that will be needed, for the ordering of these materials, for the goals for his classes and departments. Then he will follow through to see that the teachers are using all available materials and resources effectively.

Receiving and Dedicating the Offering

Easter comes on April 6, 1947. A large attendance is present in the Sunday school and a generous and worthy offering is brought by the pupils. What then? The Easter offering is more than a collection. It is the life line stretching from the local church to the farthest outreaches of home missions, ministerial relief, church extension, and Christian unity. It represents the interest in and sacrifice for Kingdom building in America on the part of many members of the Sunday school and church. Therefore, the superintendent will plan for some service of dedication of the Easter offering—simple or elaborate according to the desire of the school. A hymn such as "Something for Thee" or "Take My Life" could be sung in the department or general assembly period. Scripture readings like II Corinthians 8:1-9, or II Corinthians 9:6-15, would be appropriate to read. The superintendent or someone else could follow the Scripture reading with a brief statement concerning the services which the offering helps to maintain and the ever widening fellowship which they have with other schools in the brotherhood that are receiving like offerings. A prayer of dedication and the singing of the doxology could complete the service.

While such an offering dedication service is very simple, yet it will magnify the offering and help the giver to feel that he is following his gift in spirit to the far corners of our land as it is used in carrying forward the work by the various causes represented in the Easter offering.

Yes, indeed, the Easter season is a busy one for the superintendent and he must always be looking ahead in his planning and work.

*Associate director of Unified Promotion, Disciples of Christ.

Let's Be Practical Now

By ALVIN E. HOUSER

EDITORIAL NOTE: Alvin E. Houser was a chaplain during the recent war and is now Evangelist of the Ninth District Layman's League of Texas with headquarters at Henderson, Texas.

UNTIL I became a full-time evangelist, after returning from overseas duty in the army, I believed the Armed Forces to be the most wasteful of manpower, money, materials and supplies of any organization in the world. Now, I believe the church takes precedence in this field. As a chaplain I learned that there were three ways of doing things: "The right way; the wrong way; and the army way." The army way called for waste, duplication and complication. It is obvious that the churches are all guilty of the same thing. Very few are acquainting their additions with the fact that they are not merely members of the local congregation, but are an integral part of an international brotherhood. Hundreds of people are left entirely upon their own initiative to seek another church home when they move from one community to another. These people are left without any guidance, leadership or incentive to become members of the church in the city where they intend to make their homes.

Business houses do not lose their clients or customers when they move to some other city served by the institution. The manager of the business house in their customer's original home learns of the move. He recommends their house and service department nearest the location in which their customer will establish his new home. It does not make any difference to the business firm that the customer will be located in his new home no more than a few weeks or months; they want his business for however short the length of time.

The manager of the business gives the client the name of the nearest branch house able to serve him after the move. The manager tells the client the name of the new manager, gives him literature intended to sustain a desire on the part of the client for the same materials or service. The manager sends his customer or client to his new location believing that the manager of the business serving him is anxious to meet him and is waiting for his arrival.

Nor does the manager of the business at the original home of the client stop with that. He corresponds with the manager of the branch which will be nearest the client after the move. He tells him what products the client has been purchasing from the company, how much has been spent in the past, and the prospects for selling him a greater volume in the future. He tells of other products he has suggested but which have been purchased from a competitor in the past, and asks the manager of the business in the new location to try to get an original order for all the client's needs.

The church holds a revival meeting, spends money for an evangelist, advertising and utilities, and sends a telegram to publishing houses if they get some of our former members to unite with a local congregation. This is waste of manpower, money and effort. It is impractical. Let us be practical. It is a shame for us to spend as much to bring one of our members into the local fellowship as we do to win one to Christ by primary obedience.

Who is to blame for the waste? We ministers. In our failure to cooperate with all the churches of our brotherhood, we waste and waste and waste. Each and everyone of us has to work overtime trying to get the baptized believers to "take up their crosses daily and follow Christ" in their new home towns. Let us be practical, and realize that we are all members of a wonderful, universal brotherhood. Let us be practical and cooperate as one.

In chaplains' school we were told that we might criticize anything in the army provided we had a suggestion which would improve conditions. We were told not to take up our commanding officer's time unless we had a practical, improved method to offer. We were assured that our criticism would be welcome, if we had a definite, worth-while suggestion of improvement to go with it.

Our suggestion is to the department of home missions and church development of The United Christian Missionary Society. I believe they should publish and distribute forms to all our churches. These forms would be used by the local congregations as church letters and instructions.

Form (a) would be a church letter to be sent by the church clerk or pastor of the original home church to the church nearest the new home of the member. The pastor or clerk does not give the church letter to the member to be deposited in the trunk or lost, but sends it direct to the church which should become the member's new church home. In the case of a city church among many, pastors should learn of the street address and attempt to place the new arrival in the congregation nearest his residence. Our minister in the city which is to become the member's new home should be on hand as soon as the people who handle the gas and electric meters. They should advise the new arrivals that the church back home had sent their church letters to them and that they want to give them the love, guidance and Bible teaching due them as members of the fellowship of Disciples of Christ.

Form (b) would be a set of instructions to be given by the pastor of the original home church to the members before they leave. He should tell them of the importance of taking up their Christian responsibilities in their new home. He should urge them to attend Sunday school and be present at the Lord's Table on the first Sunday they are in the new city. He should impress them with the accessibility of immediate friends and neighbors in the community if they will accept their responsibility in the church after moving. He will look through his Year Book and get the name, location and pastor of the church which is likely to be best suited to his departing friends, and he should place this information on the form. He should tell the departing members that he has sent their letters of church membership to the church in the community where they are to make their home. If they should say that they intend to be there no more than three weeks or six months, tell them that it is important for them to be consistent in their church life, and that their church letters shall be forwarded with them, from church to church, regardless of how long they live in any one community. Let them know that this is necessary in order to carry on the work of a great international brotherhood. A church letter should be given for every member of the family so that the church may keep up with each member of the family, if they should be separated.*

This evangelist has found people who have been without immediate church homes, contributing nothing in the way of time, talent or tithes for twenty-five years. It is to be hoped that all churches will clean up their files and send information such as that suggested for form (b) to every former member whose address is known or may be learned from some other member of the family. And at the same time a church letter for each should be sent to the church nearest the former member's. Let us be practical. Let us conserve our energies, our monies, and our forces.

**Mr. Houser has worked out a suggested form for a church letter which he refers to as Form (a) in which there is space for tabulating useful information concerning the member who is moving, such as whether an elder, deacon, deaconess, teacher, circle leader, scoutmaster, etc. Also in Form (a) is space for word as to children and for miscellaneous information. Mr. Houser's proposed Form (b) of "Instructions" is addressed to the member himself. It urges the importance of keeping alive the church relationship and carries word as to the near-by church to which a church letter has been sent.*

Since Mr. Houser expresses the conviction that the United Society's department of home missions and church development can well serve the brotherhood by giving leadership in this field, it should be noted that this department is already conscious of the need and has developed much helpful material for the use of local churches. Every minister received in December a packet of evangelistic materials to aid in following non-resident members. It was urged that February be observed as Non-resident Month and that churches maintain through the year a regular procedure for getting moving members to transfer their membership. Sample forms were sent out, as well as a covering folder telling how to plan for Non-resident Month. An excellent leaflet, "A Word From the Church Back Home," carries a convincing message to the unrelated member.

First Itineration Experience in Congo

By HELEN WEEKS*

THE last week end of September, before Mr. and Mrs. Elmer G. Boyer left Congo for their furlough year, we made a trip into the back country to Bofoka. They wanted to show us something of what an itineration is like, since we had arrived only recently.

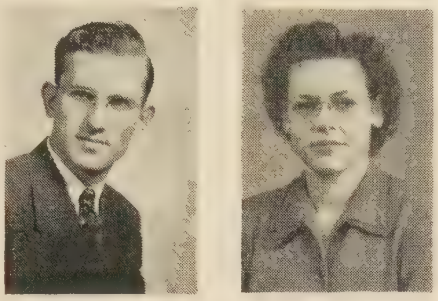
We left Wema on Saturday morning about seven o'clock after getting all the carriers started on their way with our belongings. They tied the bundles together with strips of the trees that they always use for rope, and ran long poles under the rope, then a boy got hold of each end of the pole and put it across his shoulder and off they went, faster than most of us could walk. We had to take our camp cots, camp chairs, a folding table, tub, water bucket and wash pan, dishes, cooking pots and some iron racks to put them on over the fire, and enough food for the two days we were to be gone. Even though it was only a two-day trip, it took about as many supplies as if we were going to be gone two weeks.

We had a lovely ride out on our bicycles. It was a cool morning and the forest paths were beautiful. I had visions of little, narrow paths grown up with weeds and underbrush, but these were as good to ride on as any road, in fact, part of them were better for they were hard dirt rather than loose gravel. We did have some rather high hills, but it was fun to ride down them. We walked up, of course. One or two were so steep that we even had to walk down. We stopped often along the way and visited with the people. They were glad to see the new white people, or so they said.

About 9:00 A.M. we stopped at one village long enough for Mrs. Boyer to question the Bakimi, those who have been studying with their teacher, getting ready to be baptized and become Christians. Sometimes they have not studied long enough and cannot be baptized for they must know certain things before they can join their church. They get more studying done before they are baptized than they do afterward, so the missionaries are fairly strict in their examinations.

We arrived at Bofoka shortly after noon. After lunch all Claylon and I had to do was rest while Mr. and Mrs. Boyer questioned more Bakimi. After they finished we rode on up into the heathen village. The villages are usually strung out along the road, perhaps for two or three miles. Everyone lives in a village and usually most all the people in one village are related. We must have ridden two miles to the end of it when we came upon a man roasting his dog. He said it was sick in the head so he had to kill it, and he and his friends were going to have a feast that night.

For our supper we had porcupine, and it was surely good—better than rabbit,



Claylon and Helen Weeks

just as tender and nice as could be. Some of the Christians had gone out and hunted it that day so that we would have fresh meat. Also they had brought in *bieya* from the forest, which is something like asparagus, but which we think is better. This and noodles were cooked with the porcupine over the open fire and they made quite a feast. A fresh, sweet pineapple to top it all off wasn't bad!

Our house was very nice for a native house; in fact, it was the best they had. Someone had moved out so that we could have it. Claylon and I had one room, the Boyers another, a third we used for storing things, and a little porch-like room on the front we used for a dining room. The house was made of mud. The framework is built of poles and strips of bamboo worked together to form a sort of lattice work. Mud is thrown against this, but when it dries it resembles crude brick. The doors are very small and I guess they had a joke on me. They gave Boyers the biggest room. She asked the cook why they had done that. He said that the door on it was smaller and since the villagers had not yet seen or "measured" me they were not sure that I could get through it. Although we laughed heartily, the cook never did seem to see the joke. Anyway, I made it a point to go through the door quite often to prove that I could!

We had a good church service Saturday night. The church was full to overflowing. It was an inspiration to us to see the interest and response of the people even though we could not understand much of what was being said. Too, we always enjoy the hymns, for the fine, old Christian hymns are the same whether sung in English or Lonkundo.

Sunday morning, the first thing was prayer meeting at 5:15. After that we had breakfast and then went down to the stream for the baptismal service which Claylon and Mr. Boyer conducted. There were thirty-five people baptized in a perfectly beautiful setting with the sun just up and all the people along the bank singing hymns. It was one of the most inspiring things I have seen yet, and to think that all of these people are dependent upon such a few of us for guidance in their Christian lives. Becoming Christians means a whole new way of living for them. They usually even move out of their heathen village and build their homes around the church where the other Christians live.

After the service we saw people running as fast as they could go and we wondered where they were going. Imagine our surprise to find that they were running to get seats in church. It was not time for the service but they knew that if they did not hurry they would be left out. Many had to sit on the outside and look in over the walls.

After the church service there were three couples who received their Christian marriage. I am not sure we understand yet all that is involved in their marriages.

(*Continued on page* 39.)

Elmer Boyer rides through a native village

*Mr. and Mrs. Claylon Weeks went to Africa in 1946 as missionaries under The United Christian Missionary Society. They are stationed at Wema.

Classroom and Campus

Edited by HENRY NOBLE SHERWOOD

Chapman College
Los Angeles, California

OFFICIAL accreditation was given Chapman College by the Northwest Association of Secondary and Higher Schools in its meeting at Eugene, Oregon, in December.

While Chapman has already been accredited privately by many colleges and universities throughout the country and by the California State Board of Education, the official admittance of Chapman into full standing in the Association represents a final accreditation by a body that is recognized in national educational circles as the accrediting agency for institutions of higher learning in the West.

In the past Chapman was accredited by the Northwest Association; but with the inauguration of the Single Subject Plan of teaching, a reaccreditation on this basis was necessary. Upon completion of a survey made by the Association, Chapman's accreditation was unanimously granted.

The Single Subject Plan was discussed at the meeting of the Northwest Association, and suggestions were made with the view of applying the plan to larger colleges and universities in the western area.

The annual campus conference of prospective Christian Life Service Students at Chapman College was held on January 17-18. The event brought to the campus high school students who are definitely planning to devote their lives to some form of Christian service, such as pastors, pastors' assistants, religious education directors, missionaries, or teachers of religion in the public schools.

Four countries have representatives on Chapman's campus this semester. They are: George Ivanoff, who is interested in business administration, and Miss Chiung Li who is taking her work in education, both from China; Fred Melendez, San Salvador, taking work in business administration; and Joan Stacey of British Columbia, and Rakhshandeh Bebehani of Iran, freshmen women, working toward their A. B. degrees.

Texas Christian University
Fort Worth, Texas

Dean Colby D. Hall, connected with Texas Christian University since 1902, will retire July 1 as dean of Brite College of the Bible, but will continue on the faculty as professor of church history. Prof. D. Ray Lindley, professor of Christian ministries, will succeed Dean Hall as dean of Brite College. Prof. Lindley joined the faculty in 1941. He will receive his Ph. D. degree from the Yale Divinity School in June.

Enrollment for the spring semester tops the 4,000 mark, although exact figures are not available at this writing. Temporary barracks-type dormitories house an additional 200 veterans.

Twenty-five students have been named from T. C. U. for inclusion in the 1946-47 edition of *Who's Who in American Universities and Colleges.*

Prof. C. A. Burch of Brite College is assisting national headquarters of the United Services to China in their annual campaign for funds.

Plans are being made for the observance of Texas Christian University's Diamond Jubilee in 1948. Special publications will tell the story of T. C. U.'s years of service to the Southwest; and educational conferences of various kinds, lectures, musical and dramatic programs, and many other similar events will be included. President Sadler states: "We want to honor the historical importance of the past 75 years, and at the same time give consideration to opportunities that lie ahead, to plans for a renewal of the institution's determination to be of the greatest possible service to those whom it serves, primarily, the young men and young women of Texas and the Southwest."

The Diamond Jubilee planning committee includes Dean Jerome Moore, chairman, Dr. M. E. Sadler, Milton Daniel of Breckinridge, Dan Rogers, Dallas, Mrs. Sadie Beckham, Prof. J. Willard Ridings, and L. D. Anderson, president of the University's board of trustees.

President R. B. Montgomery of Lynchburg College, Lynchburg, Virginia, has just handed to James R. Gilliam, Jr., president of the Lynchburg Trust and Savings Bank, a check paying the last dollar of the college debt, while J. T. Noell, Jr., chairman of the Finance Committee of the Board of Trustees, John A. Tate, president of the Board of Trustees, and V. Howard Belcher, treasurer of the college, look on. Mr. Gilliam seems glad to get the check and President Montgomery is evidently glad for him to have it in exchange for the cancelled note which he holds

Left to right: J. T. Noell, Jr., James R. Gilliam, Jr., John A. Tate, R. B. Montgomery, V. Howard Belcher

Bethany College
Bethany, West Virginia

Preliminary land clearance and grading operations are in progress on an outdoor Vesper Spot project at Bethany College. When completed it will accommodate approximately 400 persons for outdoor worship services or large group meetings.

A need for such a permanent outdoor Vesper Spot for use of the college students, young people's and adult summer conferences held each year on the campus, has existed for some years, but it was not until last year that a definite program was initiated for developing a natural amphitheatre in the ravine near the beginning of the Nature Trail, back of Oglebay Hall.

Mrs. B. H. Bruner, Holliday's Cove, West Virginia, state secretary of missionary organizations-education for West Virginia, Ralph E. Valentine, state secretary of the churches, and Dr. W. H. Cramblet, president of Bethany College, are supervising the project. Several hundred dollars have been given by church members in Pennsylvania and West Virginia, with more gifts expected when the project is given wider publicity.

Eureka College
Eureka, Illinois

Raymond A. Lynch joined the Eureka faculty in February as instructor in biology. A graduate of Loyola University, he studied for the master of education degree at Chicago Teachers' College. He has been teaching in the Hyde Park High School, Chicago, since his discharge from the Navy in which he served for more than three years.

Nearly 50 Eureka alumni attended a Southern California reunion dinner in

Los Angeles in December. Ronald Reagan and Mrs. Reagan (Jane Wyman) were guests of honor. Ronald's brother, Neil, also a Eureka alumnus, presided, and introduced two of the college trustees, Samuel G. Harrod and J. Wade Collins, who were visiting in California. The dinner was served at Chapman College.

Donald Littlejohn and John Binkley, both ministerial students, represented Eureka very successfully in the annual debate contest recently held at Kirksville, Missouri. They won three out of four debates, and Littlejohn placed first in the after-dinner speaking contest.

Christian College
Columbia, Missouri

Christian College entertained about thirty ministers of Disciples of Christ at breakfast on its campus on January 15. These ministers, from over the state of Missouri, were in Columbia attending the Ministers' Convocation held in the city each year. All religious bodies were represented in the three-day meeting.

Dr. Clark Walker Cummings, executive secretary of the Metropolitan Church Federation of St. Louis, discussed "Vachel Lindsay, God's Troubadour" at a student assembly held at Christian College on January 21. Dr. Cummings was a friend of the poet and was pastor of the church which he attended in Springfield, Illinois.

Disciples Divinity House
Chicago, Illinois

For the academic year 1947-48, ten new $900 scholarships will be given to students for the ministry by the Disciples Divinity House of the University of Chicago, now in its fifty-third year of training men for the pulpits of the Disciples of Christ.

These scholarships, which will be renewable on the basis of a good record, are for men desiring to earn the Bachelor of Divinity degree in preparation for ministry to local churches. They are available to college graduates, and to juniors and seniors who have completed the general section of a liberal arts education. Young unmarried men will be favored in granting these scholarships which will be awarded on the basis of academic record, personal qualifications for the ministry, and aptitude tests.

Scholarships for the most worthy applicants will include room rental in the Disciples House, living-expense stipends, and vouchers for tuition under the Federated Theological Faculty of the University of Chicago, the largest Protestant Theological Faculty in America. The full resources of the University of Chicago will be open to recipients of these scholarships. Applications, which will be judged in late April, or further particulars, may be obtained now by writing to Dean W. B. Blakemore, Disciples Divinity House, 1156 East 57th Street, Chicago 37, Illinois.

Drake University
Des Moines, Iowa

The newly formed undergraduate department of religion in the Liberal Arts College of Drake University is in its second semester with an increase in interest and enrollment.

Since the College of the Bible is now exclusively a graduate school of religion, the department in Liberal Arts is prepared to offer a major in religion and to extend courses to both ministerial and non-ministerial students. Two new courses have been added to eight already offered. They are "Religion in Life and Society" for freshmen, and "Religious Faiths in America" for juniors and seniors. This department is headed by Dr. Riley Herman Pittman.

A specialized study of religions was made last semester by Drake University's 29 social science classes, totalling more than 600 students.

Lectures by Des Moines pastors, each giving the basic philosophy of his religion, preceded field trips to Tifereth Israel Synagogue, St. John's Catholic church, and St. George's Greek Orthodox church. This study was made in response to student interest, especially that of veterans.

Thirteen thousand dollars have been appropriated by the University to supplement the Bible College library.

Drake University has a Disciple division of about 1,000 volumes written by Disciple men and women.

Drake's building expansion program is scheduling early construction of Harvey Ingham Hall of Science and the Fitch Hall of Pharmacy. These buildings have been made possible by gifts from Gardner Cowles Foundation and from F. W. Fitch, widely known Des Moines manufacturer.

New officers for Discipillini Fellowship at Illinois Disciples' Foundation, Champaign: Seated, left to right, Henry Holtzclaw, Lawrence, Kansas, president, graduate student well along toward his Ph.D.; Ruth Jane Kunkle, Washburn, Illinois, secretary, sophomore in L. A. S.; standing, left to right, Sigel Davis, Flora, Illinois, vice-president, senior in commerce; Omar Sidebottom, Easton, Illinois, treasurer, full-time staff member of Engineering Transportation and working on Ph.D.

Principal Robinson's Visit

THE Committee on Christian Unity and Cooperation of the Crusade for a Christian World announces that final arrangements have been completed for bringing Principal William Robinson of Overdale College and Birmingham University of England to America for an important series of engagements through the latter six months of 1947. Dr. Robinson will attend both the International Convention and World Convention of Disciples of Christ at Buffalo, July 20—August 7. He will lecture at the School of Religion of Butler University, September 11-17, and will serve as a visiting professor at the Brite College of the Bible, Fort Worth, during the fall semester.

Particular interest centers in the lectures of Principal Robinson at a series of five or six regional conferences on Christian unity to be held sometime in the fall. These will be sponsored by the Crusade Committee on Christian Unity and Cooperation, and will be held at educational centers of Disciples of Christ. Each conference will cover parts of two days. Among the groups sponsoring this series of conferences will be: Brite College of the Bible, T. C. U., Fort Worth, Texas; College of the Bible, Phillips University, Enid, Okla.; College of the Bible, Lexington, Ky.; Disciples Divinity House, Chicago. Definite dates will be announced later. It is anticipated that most of the conferences will be held in October and November.

Dr. Robinson is well known to American Disciples. He has served as fraternal delegate from the Churches of Christ in Great Britain and Ireland to the International Convention, and has spoken in a number of American colleges and churches. He was educated at Oxford University. In 1935, at the World Convention of Churches of Christ, in Leicester, England, President D. W. Morehouse conferred on him the degree of Doctor of Divinity on behalf of Drake University. For several years Dr. Robinson has served not only as principal of Overdale College, but as a professor in Birmingham University. He is the author of several books.

Principal Robinson holds high rank in Great Britain as a scholar and is known as a public speaker of unusual ability. He was a delegate to the Faith and Order Conference in Edinburgh in 1937, and was named there as a member of the important Continuation Committee of that conference. A close friend of the late Archbishop of Canterbury, Dr. William Temple, he was associated with the Archbishop in the founding of the British Council of Churches.

Dr. Robinson will be accompanied by Mrs. Robinson who will act as his secretary.

The Committee on Christian Unity and Cooperation plans to hold at least eight regional conferences on Christian unity during the first two years of the Crusade. Throughout the three-year period it is expected that there will be 1,000 local conferences on Christian unity and cooperation. Culminating the Crusade, a national conference is planned for the final year.

EDWIN L. BECKER, national director of town and country churches for The United Christian Missionary Society, was elected chairman of the Committee on Town and Country for a two-year term at the annual meeting of the Home Missions Council of North America in January at Buck Hill Falls, Pa. This committee is constituted jointly by the Home Missions Council, the Federal Council of Churches and the International Council of Religious Education.

Joseph Walter Williams, father of Hugh J. Williams, president of the Evangelical Seminary of Puerto Rico and member of the Disciples' mission staff there, passed away Dec. 9 in his sleep. J. W. Williams celebrated his eighty-seventh birthday Nov. 29; his wife died in 1928; they resided at the farm home, "Pleasantview," at Elmhurst, Lackawanna County, Pa. Three sons and two daughters survive his passing.

Lawrence S. Ashley concluded a pastorate of 18 years at the Central Christian Church of Elkhart, Ind., Mar. 1 to become the Florida state secretary with headquarters in Ocala.

Mr. and Mrs. Donald H. Edwards of Bolenge, Belgian Congo, are the parents of a son, Ian Hamilton, born Jan. 25 at Oberlin, Ohio.

John Cromie has been named assistant treasurer of the Pension Fund. He is a member of the Third Christian Church of Indianapolis, chairman of the auditing committee, member of the finance committee and past president of the Christian Men Builders' Class. His wife, Gladys, is a secretarial assistant in the division of foreign missions of the United Society.

Doyle Mullen, member of the World Call Publication Committee representing the Association for the Promotion of Christian Unity, completed 10 years of his pastorate at the First Christian Church of Lafayette, Ind., Nov. 24. The occasion was properly celebrated with F. E. Davison, South Bend, Ind., as principal speaker.

Mrs. P. D. Snipes has been named secretary of the Congo Mission of Disciples of Christ.

Bruce Nay concluded the state secretaryship of Georgia Dec. 31 after serving in that post for 18 years. He began a pastorate at Americus, Ga., Feb. 1.

Edward D. Hamner, pastor at Livingston, Tenn., was re-elected president of the Disciples Rural Fellowship at its meeting in Des Moines, Iowa, last November. George H. Wilson, pastor at Keithsburg, Ill., was again elected secretary-treasurer.

Judge J. F. Boomer passed away suddenly in Manila, P. I., Dec. 23. He had just returned from the U. S., and reestablished his law office. He had given years of faithful service to the Disciples' Mission in the Philippines. His wife survives; she resides at 402 Marques-de Camillas St., Manila.

Miss Margaret Isobel Stainton, a Canadian, was commissioned a missionary for service in Paraguay at a service in Graham Chapel, Indianapolis, Jan. 29. Mr. and Mrs. Norwood B. Tye, graduates of Phillips University, were commissioned for work in the Philippines at the same service. Miss Stainton left for Paraguay by air in February. The Tyes will sail early in May.

Marshall F. Gilchrist, graduate of Northwest Christian College now studying at Drake University, was approved as a missionary volunteer of the United Society by the trustees Jan. 29. Also approved for medical work in the Belgian Congo was Donald Pettus Conwell, now studying tropical medicine at Tulane University.

Walter Weimer has been chosen as assistant treasurer of the United Society, effective Dec. 16. He has been on the Society's staff since February, 1929.

James A. Crain, executive secretary of social welfare for the United Society, is chairman of a Provisional Indiana Council for Unity, formed recently to obtain legislation in the Indiana General Assembly outlawing the Ku Klux Klan and similar racial and religious intolerance groups.

Ernest A. Ham has recently concluded a tour of duty as a Navy chaplain to become evangelist and youth director for the Tennessee Christian Missionary Society.

Arthur W. Lumley of Evansville, Ind., served from Jan. 6 to Mar. 1 as acting executive secretary of the United Society's department of men's work.

Mr. and Mrs. W. H. Fonger, former Disciple missionaries in the Philippine Islands, expected to return following a brief furlough in the United States and Canada, in February. In addition to serving as secretary of the American Bible Society in Manila, Mr. Fonger will be director for Church World Service.

F. D. Muse, 82, home missionary of the old American Christian Missionary Society in Washington following his graduation from Butler University in 1890, died in Spokane, Wash., Jan. 8. He was active in the establishment of Spokane University, serving as field secretary, and later as a professor until the college closed in 1933. His first wife died in 1926. He is survived by his second wife, the former Pearl Forsythe of Indianapolis, and a son and daughter.

Mrs. Kathleen Shannon Hanna, formerly young people's director of missionary organizations for the United Society, and her husband, John W. Hanna, joined the staff of Wilshire Christian Church, Los Angeles, Mar. 1. He closed a five-year pastorate at Independence, Kan., Feb. 23 to become minister of administration for the total church program at Wilshire. Mrs. Hanna will serve as minister of education and youth work.

(*Continued on page* 45.)

Missionary Register

Departing for the Field:

Mrs. George Cherryhomes, China, San Francisco to Shanghai, SS. "Marine Lynx," Feb. 14.

Miss Anna Belle Cowdrey, India, New York to Bombay, in April.

Mr. and Mrs. Allen R. Huber, Philippine Islands, San Francisco to Manila, early in March.

Mrs. Paul D. Kennedy, Philippine Islands, San Francisco to Manila, SS. "Marine Lynx," Feb. 14.

Mr. and Mrs. Ray E. Rice, India, New York to Bombay, early in March.

Miss Jessie M. Trout, executive secretary of missionary organizations, New York to London, SS. "Queen Elizabeth," Mar. 22.

Mrs. Mae Yoho Ward, executive secretary of Latin American missions, Miami, Fla., to Kingston, Jamaica, and San Juan, Puerto Rico, via Pan-American Airways, Mar. 4.

Arriving from the Field:

Mr. and Mrs. L. Franklin White, India, sometime in March.

Mr. and Mrs. Joseph Whitmer, Belgian Congo, due to arrive New York about Feb. 15.

Women and World Highways

Our British Sisters—An Inspiration

By JOY TAYLOR SALA*

AS LONG as I live I shall carry with me the inspiration for patient and faithful service under great difficulties received by observing our British Christian sisters carry on during the months of 1946 in which I was privileged to have close fellowship with them. I am happy to bring this tribute to these British heroines.

For more than four months my husband and I went about among the British Churches of Christ trying to bring encouragement and in turn receiving a great deal. There are about one hundred fifty Churches of Christ, and because we were privileged to visit nearly one-third of that number, we feel we can claim to have fairly sampled the heartiest and yet most sacrificial hospitality of which those fine Christians are capable. We observed the groups of "Sisters" in meetings, heard their reports at the Annual Conference in Birmingham, read of their activities and sacrificial giving in their weekly paper, *The Christian Advocate.* But best of all we observed in their homes the ingenuity and good humor with which they made us comfortable in spite of strict rationing of food and the lack of replacements of bed linens and towels during seven years. Seldom was there an apology for patches and darns. Never was there an intimation that a weekly ration was spread before us over a week end, and that there would be scarcity for the family until the next week's rationed supplies became available. Often were we told with simple truthfulness that we were not to suppose that we were guests only of the home that entertained us, but that several of the church sisters had contributed this dainty or that delicacy from some special supplies—such as that morning when our hostess proudly brought us each a fresh egg fetched a number of blocks by another sister who had a few laying hens. Need I say that while delicious, those eggs choked us a bit?

Nor is it only with regard to household scarcities that our British sisters continue, even after the end of the war, to endure hardship with little prospect of early relief. No special supplies of tea or sugar are to be had from ration boards for church social affairs as was the case with us in America. That had to come from the weekly personal ration of three ounces of tea and the quarter pound of sugar per person, or from the precious gift packages occasionally received by various ones from relatives or church members in Australia, South Africa, New Zealand, Canada, and the States. Such parcels are distributed, upon recommendation of pastors and elders, among the neediest families and among single persons, who fare worst of all—such as the two Home Missions "sisters," Misses H. Procter and B. Langley, who go about among the churches for brief periods, with no permanent home.

The distribution of parcels clears through James Clague of Leicester. He has observed that pastors and evangelists do not submit their own names, yet they are the ones upon whom rests responsibility, most often, for entertaining guests of the church. One family of seven kept a record of all servicemen from the States and elsewhere whom they had entertained at a meal in their own home—the manse. The number exceeded one hundred fifty. They consider themselves blessed in the friendships made.

Speaking of evangelists, as those giving full time to the ministry are designated, there are only twenty-eight of these for some twelve thousand members. William Robinson, principal, and James Gray, warden, of Overdale College, Selly Oaks, Birmingham, who give remarkably fine leadership in ministerial and lay training, swell the number to thirty. But most of the elders are preachers, too, giving much time to Christian nurture of the membership. Mrs. Robinson is treasurer of the Sisters' Home Mission Fund. Mrs. Gray, who is a graduate in Sunday school methods, is the gracious hostess at the College Residence, full to its capacity of twenty this school year. To give some financial assistance in enlarging and strengthening this, their only college, is one of the aims of the Crusade being launched by American Disciples of Christ.

Both of the home missionaries mentioned received three years of training at Overdale College, and it was expected that two or three other suitable women candidates would be enrolled this year, financed by the women's organizations in the churches. One of the aims of these organizations is to discover, educate, and support consecrated young women as home and foreign missionaries. Miss Jean Tinto of Scotland has finished her first year as missionary to Nyasaland; and Miss Patricia Roach, S.R.N. of Birmingham, has been accepted for medical service in the same field.

It is thought that the Sisters' Fellowships, as the women's organizations are known, will increase greatly in strength since the end of blitz and blackout has made it possible to launch on their first national program of united worship, study, and service. Mrs. Charles K. Green, known to many in our American churches, accepted the chairmanship of the program committee for the Sisters' Fellowship launched in October. She has adapted many ideas from our missionary organizations in the States. Until now the weekly women's meeting has been chiefly an evangelistic one, to attract non-members of the church. It is hoped that the new unified program, to be used once a month, will bind the members together for a greater service to the church's work at home and overseas. Hence the need for the theme which is being followed—"Togetherness-in the Home, Our Church, The World Church." The sisters are happily anticipating further encouragement from Miss Jessie M. Trout who, on request, will spend the month of April attending the first postwar National Sisters' Convention in Yorkshire, afterward visiting the districts.

I wish I could recount the stories of many of our hostesses, of their loss in the war of fine Christian sons, who hoped by going to make this a better world. I wish every reader could see the way some churches, stripped of male leadership by two world wars, are being quietly served by capable professional women whose hopes of a home of their own were prevented of fulfillment by those same wars. I wish you could watch their faces, so quiet, so controlled, when they tell of months and years when every night had to be spent in air-raid shelters. How often have I heard them say, "We *must* carry on—for Christ and the church."

(1) Miss M. Hepworth, Wakefield, Yorkshire, chairman, Sisters' National Committee for England, Scotland, Wales, and North Ireland.

(2) Mrs. Minnie Green Macdonald, London, vice-chairman.

(3) Mrs. David Black, recording secretary. Recently decorated for outstanding work in Red Cross during and following war.

(4) Mrs. A. B. Philpott, treasurer of Box Holders for overseas work of Sisters. (This project is their largest source of income, amounting to £640 in 1946.)

(5) Mrs. Charles Kinder Green, chairman, Program Committee.

(6) Mrs. M. Ard, Belfast, chairman, Sisters' Committee of Ireland.

*Mrs. John P. Sala, West Point, Virginia.

For Adult Missionary Groups

Theme: India

Some Individual Travelers

THIS month adult missionary groups will be looking at some individual Christians who have traveled the roads of India and left their influence there. Of course our interest will naturally center upon people of unusual significance, but many a person whose name is unsung may have left an imprint for good that will start permanent lines of influence. Talk to the G.I.s who have served in India with the armed forces. Some of them have been an influence for far-reaching good.

A dining-car porter recently shared some of his experiences with a passenger on the train. The porter had been in India, China, and Burma, but it was the hungry children of India that had most touched his heart—potbellied little boys and girls who never had enough to eat. He said: "We couldn't enjoy our food. We had to share it. Sometime I want to go back."

I Say "Discovered"

An Englishman in his country's service visited Kangra, an outpost of the Canadian church among the foothills of the Himalayas. To him it was a true discovery. We quote some of his own words as reported in a missionary intelligence bulletin of the missionary society of the Church of England in Canada: "I say 'discovered' because, though I had previously heard of Kangra, it had never before meant anything to me. . . . Now I feel that Kangra is much more than a name—it is to me a living reality of the utmost importance—an outpost indeed, but an outpost whose significance to the church at home is greater than I can express."

Among other things this Englishman said: "I could not help but notice the amazing success of the Mission's work. Perhaps numbers of converts were rather disappointing, but numbers are no true guide. One thing seemed certain—that the converts that were in Kangra were real converts, and had found for themselves the power of Christ. Their example was inevitably influencing others. A 'headman' who had become a Christian was working all the harder and with all the more wisdom for the good of his community. A Christian farmer had learned to improve the cultivation of his land and to grow new crops—a means of getting out of debt himself and of showing his neighbors how to do so too. Christians were living in the villages teaching literacy and doing direct evangelistic work. A Christian boy from a 'criminal tribe' had made a success of his career in the navy and planned to return and raise the lot of his own folk. I saw, on the Sunday morning, one old leper carrying to church another old leper who had lost the use of his legs. That was typical of what was going on all around."

Pathfinder

Sherwood Eddy has led a very full and useful life. As one thinks of individual travelers on India's roads, he is one who comes to mind. He was in India from 1896 to 1911. His own life there was interesting but so were his friends on the India road. Read *Pathfinders of the World Missionary Crusade* by Sherwood Eddy. This month read Chapter 3 which gives some of the pathfinders in India. Mr. Eddy mentions pioneers like Carey and Schwartz, but he is writing primarily of the pathfinders of a slightly later day, and his brief sketches have a peculiar vividness because he is writing of people he knew personally, people who influenced him, people whose lifework he could evaluate and appreciate. He writes primarily of ten men and women but in the process speaks of many others.

Mr. Eddy's Ten Pathfinders

Read the brief sketches of Mr. Eddy's ten pathfinders in India and then look for additional material about each of them: Bishop Thoburn who arrived in India when the Methodist church had less than a score of communicants and lived to see more than 200,000, a man who had wide influence, not the least being upon his own sister who served so well the women of India; William Miller who helped to expand the Madras Christian College from a small sectarian institution to a broad-based college with support from leading missions in the area—the college that gave to India Bishop Azariah, K. T. Paul, and the very colorful C. E. Tyndale—Biscoe who in his lifetime almost made over the Indian state of Kashmir; Lars Peter Larsen who, Mr. Eddy says, is the greatest missionary he has known, a Danish Lutheran who had a profound influence in India and Denmark; C. F. Andrews whom Mr. Eddy considers one of the five most Christian characters of his acquaintance, a servant of the needy, and a creator of friendship and brotherhood; Pandita Ramabai and Amy Carmichael who, because of their intimate life among them, helped Mr. Eddy to understand the needs of Indian women and girls; Dr. Ida Scudder who didn't want to be a missionary but in response to desperate need dedicated her life to medical missions and is seeing her achievements crowned by the great union medical work at Vellore; Bishop Azariah, the first Indian Mr. Eddy met and his best friend for years; Bishop Abraham of the ancient Syrian church who devoted himself to his people and to the awakening of the ancient church in Travancore; K. T. Paul, India's first Christian statesman, whom Mr. Eddy characterizes as the wisest man he knew in all Asia.

धन्य हो वह ख्रीष्ट बन्ध
हमारे हृदय में;
सुसंगत और कुटुम्बी प्रेम
जैसे की स्वर्ग में है।

आपस के दुःखों में
भार सहते रहते हैं;
हमदर्द में दूसरों की और
आंसू बहाते हैं।

When We Have Blended All That Is Good

How enriching it is to meet and know people of different races and cultures! Students who have the good fortune to be studying with Peter Solomon of India on the Phillips University campus this year are appreciating their opportunity. When into one great people we have blended all that is good in the races and cultures of the world, what a civilization ours will be!

Mr. Solomon is very appreciative of his opportunity to study at Phillips. In October he closed a friendly letter with the words: "Hoping that you are well and happy by the grace of God as I am over here." One thing that adult missionary groups can do is to see that young people leave home for college prepared to meet students who have come from other parts of the world or from other racial and religious groups.

The Hindi script on this page is in Mr. Solomon's handwriting. It is the translation of two stanzas of "Blest Be the Tie That Binds," a hymn that is sung around the world.

Are You on the Lookout?

Many current magazines carry interesting information about India these days. Are you on the lookout for such? Don't fail to read and reread such articles in WORLD CALL as Kenneth L. Potee's "India on the Threshold," which appeared in the January issue; Vida Elliott's "Sixty Years of Service" in the February issue; Church Smiley's "The Indian Church Looks to the Future," which appears in the current issue; and the article by Henry Smith Leiper, "Outlook for Christianity in India," which follows in April. The current issue of this very useful magazine carries the up-to-date listing of our foreign missionaries.

You've Been Wanting These

INQUIRIES for interesting short biographies indicate that some leaders of teen-age groups are not familiar with *Eagle Books.** Dramatic in style and in selection of incidents, these booklets are the answer to your need, particularly if you work with intermediates or younger seniors.

For India, there are five titles. You will probably want to use all of them.

The Man who Disappeared
(Sundar Singh of India)
"Young Man—Sit Down!
(Carey of India)
Temperature 126!
(Henry Martyn)
Unarmed Among Outlaws
(Theodore Pennell)
Elizabeth Undaunted
(Elizabeth Newman of Kashmir)

Your imagination will point to a dozen ways to use these stories. You may want them told as part of your discussion program. You could use one as part of each of five programs, featuring the series. Or you might like to use one as part of a worship program.

Since there are stretches of conversation and other vivid writing, the reviewer might read parts and tell in his own words connecting parts of the biography. Some groups might enjoy dramatizing sections of a biography, letting a narrator fill in the story between scenes.

If these short biographies are not used in programs, some members of the group might enjoy reading them at home. The English teacher in the public school might accept this group of five booklets as part of the home-reading requirement.

A Play for May

Or, better, for April, if end-of-school activities come in May. "What play?" you say. *With Silver Wings,* we suggest. It is a one-act play on India—dramatic, swift moving, emotionally appealing, not difficult to produce. It requires a cast of five.

"No time, even for a short play," you object. There's an answer to that. Choose your cast; ask them to come an hour or so early to your meeting. Tell them the story of the play. Let them "walk through" the play once, noting their entrances, exits, and positions on the stage. Then, read through the play once, attempting to enter into the spirit of it. During the performance, each reads from his book. If constuming is out of the question, the audience might be asked to imagine Indian costumes; a brief description of each player's costume might be given as his real name and play name are given. Or, you may ask a member trained in speech to read the play from the page.

The same method of presentation can be employed if you choose *Empty Hands, The Man Could Not Stay Away.*

(*Continued in Column* 3.)

*Available from The United Christian Missionary Society, 222 South Downey, Indianapolis 7, Indiana.

Missions in CYF

Circles and Triangles

Intermediates:

School with a difference—you will like this for your April program. Presentation of the work of religious groups in India is followed by a short period "between classes"; then all come to the assembly, or chapel, program. "From Devil Priestess to Heroine," in *Tales from India,* is the first number. Page 24 of *Exploring India* describes this program. In the class session or in the assembly a film or a set of slides should be shown to illustrate the various activities of Christian missions in India. *At Work in Ageless India* is a silent film you might rent. If you want 3¼" x 4" slides, you might secure *Christ Meeting India's Need, New India for Christ,* or *Village Life in India.*

Seniors:

The Man Who Could Not Stay Away is a brief play your group would enjoy. The Cannon Guide* contains this and notes on costumes and settings.

For your discussion of "Village India," you will find material in *Our Country Is India,** Chapter Five, and in *This Is India.** A film or set of slides is most important to this program. Reserve *India—March of Time* (sound), *At Work in Ageless India* (silent) or *Lonely Journey* (silent) if you can have a film. *Village Life in India* or another of the slide sets would make village life much more vivid to the group.

"Strength—Equal to the Task" is the worship program in the Cannon guide. Some are still ordering reprints of the worship programs.* (75 cents per dozen.)

Sunday Evening Groups

You may not pass this way again—soon. So make a determined effort to use a film or film strip or slides with one or more of your last three programs on India. Spring *Fellowship* brings three sessions on "India Faces 1947." Each program would profit by the addition of a good film. *Christian Youth Fellowship Studies India,** sent free on request, lists and describes films on India. *This Is India** (25 cents) supplements by pictures and interesting discussion the material in *Fellowship.* A resource person in your group should read *Our Country is India** (75 cents) and weave facts and incidents from it into the discussion in each program.

Reserve films and slides early.

Some Conversions in India

By F. E. Livengood

Secret Believers

Many educated Hindus and Moslems believe in Christian teaching but do not have the courage to come out openly for Christ. They obey enough of religious custom to remain in fairly good standing and then try to live according to Christian standards. Two such friends of mine, a Hindu and a Moslem, were discussing the future of India. They both agreed that neither Hinduism nor Islam offered any hope. Then one of them said that in his own opinion the only hope for the advancement of India was in the Religion of Love. The other man agreed with him. They were thinking of Christianity though they did not use the name. Many Hindus and Moslems are members of the "Fellowship of the Friends of Jesus," organized some years ago by E. Stanley Jones. A very intelligent high-caste Hindu educator, after saying that he loved Jesus, but had no use for western Christianity, made this significant statement: "I find in Jesus a searchlight which shows me what is worthy and what is unworthy in my own religion."

No Other Name

Some years ago Richard Netram, a well-educated Indian Christian leader, gave the Easter addresses in our church at Damoh. On Saturday evening he spoke at the town hall to non-Christians on the subject, "The Claim of Christianity." He took for his text "There is no other name." First he told of all the good things in the world that have been done in the name of Jesus, in addition to the fact that about one-third of the people of the world are at least nominal Christians. Then he finished by saying that if anyone wanted to stop the advancement of Christian work in India he could do it by simply showing one other name in which all these things could be done. A number of men had come there primed with questions and boasted that they could defeat him in argument. But when he had finished, there was a great silence. Finally some said, "Do you mean to say that Christ is the only Savior for the world?" Mr. Netram replied, "That is not my statement, but it is written in this New Testament which I hold in my hand and which we Christians believe is the word of God." Then the audience arose quietly and went home.

Missionary Worship Service

Theme: "And a Highway Shall Be There, and a Way"

APRIL

"Set Thee Up Waymarks, Make Thee High Heaps"

Opening prayer hymn: "O Christ, the Way, the Truth, the Life" (*Christian Worship: A Hymnal,* 410).

Scripture: Isaiah 25:1-4; 26:4; John 14:6.

Leader: Jeremiah's words, "Set thee up waymarks," in some versions read "make thee guideposts." Every Christian needs guideposts along the way of Christian living. Two of these guideposts are brought out in today's Scripture: first, the dependability and steadfastness of God upon whom we depend; and second, the fact that Christ is the way, the truth and the life, and through him we find God. Every great Christian of all times has had these two central ideas as guides in his life. How much we need these two dependable guideposts in these days of confusion, in order to make our lives count for righteousness!

Reader: Among Christian leaders in India we find one who kept these guideposts clearly in view. V. S. Azariah was born into a Christian home. His father had become a clergyman after his conversion to Christianity. The father was a great student himself and made it possible for his son to obtain a good education. For a number of years young Azariah worked as a Y. M. C. A. secretary in South India, where he did much for the youth of India. A conviction grew in him and deepened that he should do direct evangelistic work among needy village people, so he began work among the villages of Dornakal, in Hyderabad. As he continued in this work, his guideposts became clearer and clearer. He decided this was to be his lifework, so he was ordained as a minister. Later he became the first Indian bishop of the Episcopal Church in India. During his years of work he saw the Christian community of Dornakal grow from 50,000 to 230,000 Christians, most of them coming from village groups. At first most were from the outcaste groups. Their lives were so redeemed and such a living witness that caste people were also won to Christ.

Bishop Azariah told of an experience he had after confirmation service he held for some outcastes who were becoming Christians. Some caste people had been watching the service and at the close the headman remarked: "Their parents have been working for my parents for generations. Who are they? They are not superior to us in caste, they are not superior to us in looks, but as I stood there and looked at them I felt that the light of the great God came to rest on their faces. There is a glory, there is a joy which we do not have. Now I want you to come and tell my people what Christianity can do for them. If it can do that for these people, surely it can do something for us also."

Bishop Azariah's own life bore constant testimony to the guideposts he set up for his life. He not only carried on a great work in his local diocese but he was a leader in the work of the church in all of India. For sixteen years he was chairman of the National Christian Council, and besides this he was called to all parts of India to preach and participate in meetings of all kinds. His counsel was greatly sought after and valued by Christian groups all over India. In addition to this he was a leader in the world church. He served as vice-president of the World Student Christian Federation and also as vice-chairman of the International Missionary Council. He preached and lectured extensively in the interest of Christianity and of India, in England, in Europe, in the United States, as well as in China and Palestine. Everywhere he impressed people with the idea of his great strength and devotion to the cause of Christ. Because of his faithful following of the guideposts of the Christian religion, Bishop Azariah accomplished an amazing amount of work for his Master. Like the Indian poet, Narayan Vaman Tilak, he could say:

O Way, erect on Thee I take my stand,
And radiant gleams my goal.

Prayer of Consecration.

Offering Sentence: Let us now make our offering, remembering that our gifts to the missionary cause around the world is setting up waymarks for those who are learning to walk in the Christian way of life.

Missionary Benediction.

—MERLE RICE.

Echoes From Everywhere

Memorial Service for Miss Vautrin

In order that the alumnae of Ginling College in China and many friends of the late Miss Minnie Vautrin might have an opportunity to express their respect, a memorial service was held in the auditorium of the college on Sunday afternoon of the Thirty-first Anniversary of Founders' Day, November 9 and 10. White chrysanthemums from the gardens which Miss Vautrin had planted decorated the platform. President Wu gave a biographical account of Miss Vautrin's life and her work with the college, and Miss Chen Yu-djen and Dr. M. Searle Bates spoke in appreciation of her work during the war years at the college and among the people of Nanking. College and Middle School students attending the service were given a pamphlet, printed in Chinese, telling the story of Miss Vautrin's devoted service to Ginling. It was announced at this service that the twelve private and Mission middle schools of Nanking had each established a scholarship in memory of Miss Vautrin, to be awarded annually to the student of each school who shows the best spirit of service.

—*News from Ginling.*

Feeding Station in the Country

Ginling College Rural Service Station cooperated with CNRRA to start on October 3 a feeding station in Shen Hwa Cheng. CNRRA provided milk and olive oil for the children, nursing and expectant mothers. Children who live near at hand come every day to drink milk, and those who live some distance away take milk home with them.

In the country most children are lacking in nutrition, so the feeding station is of great help to the health of the rural children. Now we have 350 children who take milk home twice a week, Tuesday and Friday, and 220 children come to drink milk every day. Their ages are from two weeks to twelve years. They come from 20 villages and within a radius of 20 li. Many other people come to ask for milk for their babies, but we have to refuse them: our station is supposed to provide for 500 children, and now we are caring for 570.

Let me tell you one experience we had. On October 24, an old woman came to ask for milk for her grandson who was just two weeks old. This is the first of seven children to live. The old woman asked us to go outdoors to see the baby who was not allowed to be brought in because of the custom that until a baby is a month old, neither he nor his mother can enter another person's house. We went outside to see the baby. Near our door was a woman holding a baby in her arms. The baby was wrapped in a piece of cloth, and the mother, looking weak but happy, took off the cloth to show us her son. It was a very lovely child and slept soundly. When we gave the mother her ration of milk, she thanked us heartily and said, "When the boy is a month old, we will give you red eggs and rice cakes." Then they went home happily.

—Tsü Yu-dji.

Nanking, China.

Cutting Off the Chhoti

Every orthodox Hindu lets a little tuft of hair grow on back of his head, near the top, and is supposed never to cut it off. The first two men I baptized after we went to India were sweepers in the army at Jubbulpore; they had been taught and converted by Claudious, one of our Indian evangelists. When they came for baptism I noticed that they still had their chhotis (tufts of hair); so I got a pair of scissors and cut them off. Then I noticed that one of them was wearing a charm in a metal case tied around his neck. When I asked him what it was, he took it off and handed it to me saying he did not

want it any more. They came to church regularly while they were in our city. When they were transferred we were in camp at Barela 10 miles out in the country. They walked out there to say goodbye and to get letters of introduction from me to Christians wherever they might go.

—F. E. LIVENGOOD.

After All These Years!

I arrived in India, April 20 and proceeded directly to the hills in South India where my daughter was residing. In September I started to the plains to visit our mission stations. Five days of visiting passed all too quickly but I went on to the field where I labored for 20 years, Pendra Road. Many interesting incidents took place.

A throng greeted us, both townspeople and Christians from their village a mile away. They had so many garlands to put around my neck that I could hardly see out over the top of them. I was taken out to the jeep when a four-piece band struck up the tune, "He's a jolly good fellow," and the drum found time that all could keep step to, as we all got into line and started down through the town headed by the band. The road was lined with onlookers, some daring to break through to come to the jeep and shake hands. The jeep was admirable for that, and the salaaming, bowing, smiling faces were welcome, worth coming half round the world for. Happy day it was indeed to come back and see the wonders wrought through 46 years of labor. Then a dense jungle place in 1900; and now, through Mr. and Mrs. Madsen's planting, over one thousand Christians in this area, to say nothing of those gone out through the years to many places all over India in many departments of service.

—HATTIE MENZIES.

24, Rajpur Road,
Delhi, India.

Hidden Answers

1. What is a Christian ashram?
2. What is the primary opportunity that Disciples of Christ have in China today?
3. Where will the International Convention of Disciples of Christ be held this year? What are the dates? When is the World Convention?
4. Describe general conditions in Japan.
5. Is there need today for an enlarged missionary program?
6. Identify Dr. Luther Shao, K. L. Hendricks, and W. D. Cardwell.
7. According to M. O. K., what is the one force in the world that can stop the trend toward war?
8. What factors caused the decline in the number of missionaries to foreign fields in the last 20 years?
9. What have men to do with the mission of the church?

From America to Africa

I wonder if you in America realize that the strikes and higher prices affect our work here in Africa? Our teachers and evangelists have to pay much more for a little material for some clothes for their families. Soap, lanterns, kerosene—everything costs more. Their pay is not sufficient in too many cases—and naturally there is dissatisfaction. Truly we are all tied up in one bundle together. No one is entirely independent of another, even here in the heart of Africa.

—WALTER CARDWELL.

Bolenge, Belgian Congo.

Leopoldville

Leopoldville continues to grow. I was amazed at all the building going on there —public buildings, private dwellings, commercial institutions and even a "skyscraper," a ten-story office building being constructed by a mining company. The Congo Protestant Council is also included in the building boom, for a large building is under construction adjacent to the Union Mission House which is to house the Evangelical Bookshop and new Union Mission Press, of which project our own Mission is a charter member.

The city's population has grown from 30 to 90 thousand during the war years. I found 14 graduates of our own Congo Christian Institute living there and one in Brazzaville, capital of French Congo just across Stanley Pool. I spent a good share of my afternoons visiting with these young people, some of whom are employed in the bank, post office, laboratory, police force, or in government offices and commercial firms. Some were rather homesick, but the majority have become used to the "big city" with its high prices, temptations and evil ways and wouldn't care to leave. —VIRGINIA M. CLARKE.

Bolenge, Belgian Congo.

Visitors

Since I started this letter I have been interrupted three times by visitors. One, a woman now thirty-nine years old who graduated from our Girls' Middle School here in Wuhu twenty years ago. She now has four children of her own and is caring for two orphans whose parents were killed by bombs, and so far as she knows they have no relatives. She told me of the death of her mother and brother who sickened and died; of the drowning of the sister-in-law and her mother and two children when the boat in which they were going upriver was struck by a bomb and sunk; of the death of another sister-in-law, and the insanity of her brother. There is no comfort to offer, except the comfort found in the "arms of Jesus."

Then came a woman twenty-two years old who graduated from our Middle School five years ago and has graduated from the school of nursing in a Christian Hospital in Shanghai. She had many interesting things to tell me. I think her family is now making up an engagement for her with a medical student, son of one of our preachers. I hope so; it will be a fine match. They are both fine Christian young people, members of our church.

In Memoriam

Mrs. Nelle E. Zoll, July 7, 1946, Carlock, Illinois. Charter member of the missionary society, and a faithful worker in the Christian church.

Miss Annie Johnston Beare, December 9, 1946, Wellsburg, West Virginia. Oldest member of the Wellsburg church, and for many years a devoted member of the missionary society. Age 86.

T. C. McQuown, January 3, 1947, Big Run, Pennsylvania. Member of missionary society for 45 years, and loyal active member of the Christian church and Bible school. Elder and chairman of the church board. Age 75 years.

Mrs. R. L. Campbell, January 19, 1947, Warrensburg, Missouri. Lifelong member of the Christian church and active in the Women's Council. Age 89 years.

Mrs. Sarah Voorhees, January 9, 1947, Flora, Indiana. Member of the Flora Christian Church for 60 years, and of the missionary society 45 years.

Mrs. Nell Dwyer, January, 1947, Joplin, Missouri. Active church and club worker. President of the county council of Christian churches for several years. Had served as Sunday school superintendent at one time. Age 52 years.

Marcia Scott Wakefield, January 28, 1947, Honolulu, Hawaii. Widow of Dr. Edwin F. Wakefield, son of Prof. E. B. Wakefield of Hiram College. Mrs. Wakefield resided in California from 1929 until 1940 when she moved to Honolulu. A host of friends from Hiram, Chagrin Falls, Ohio, and Pasadena, California, mourn her going.

Then a young man twenty-six years old who was here in our primary school called. He has graduated from college and is now some sort of secretary in the treasury department of the government. He is married to a girl who is still in college; she will graduate next summer. He is going to bring his wife and mother to church on Sunday. He has become a Christian since he left us.

Life is crowded and interesting.

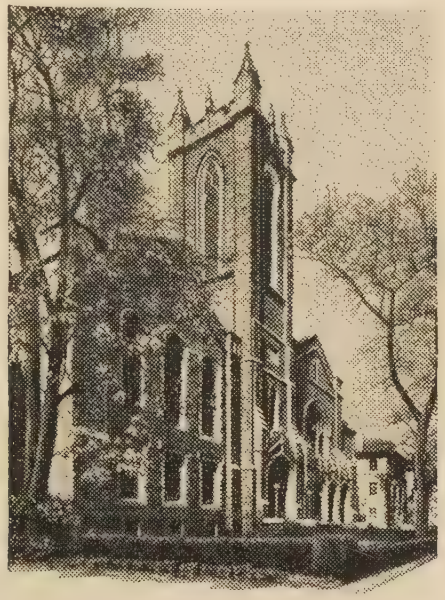
—STELLA TREMAINE.

Days at Sea

On July 10 I sailed from San Francisco having had a furlough that was rich in experiences that daily grow to be more and more treasured in memories. That voyage lasted 39 days. We stopped at Shanghai, Hongkong, Manila and Singapore. Each place had been in the arena of World War II and showed in varying degrees the devastation that follows war. Then, once again in India, with so much that seems new and strange. This changing, restless India; this unpredictable India, the land of nonviolence turned strangely violent.

—LETA MAY BROWN.

Foundry Church (Methodist) Washington, D. C.



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SELLERSVILLE, PA.

—RNS Photo.

Joy lights the wan faces of these German girls as they get ready to make a meal of the herring shown on their plates. How the herring reached Germany's destitute is a remarkable story of Christian fellowship which transcended national boundaries and enmities. Church World Service in New York planned a $5,000 gift to Holland, but Dutch Protestant churches, feeling Germans to be in greater need, requested that food in that amount be sent to German church people. Then the World Council of Churches in Geneva, with the American church money, arranged for the shipment of $5,000 worth of herring from Denmark. In Germany the fish were distributed by the Hilfswerk, the German Protestant relief agency. Thus it came about that Elsa (left) and Frieda Kruse, shown here, enjoyed a meal of herring.

"If Thine Enemy Hunger, Feed Him"

The following is a translation of a letter acknowledging receipt of the gift of food from the Dutch churches, and of the gratefulness of the German people:

"Dear Brothers in the Faith,

"We have been deeply moved to know that your churches have remembered us in our need and that through your committee [National Church Reconstruction Committee of the Netherlands] a most generous gift of 540 barrels of herring was sent to us. After all the misery which Germany has caused its people through the war, this shipment is a shining example of real Christian brotherly love, through which you hold out your hand to your former enemies. We know how you have had to suffer; how you have to rebuild your destroyed cities and restore the fields that were laid waste. Even though our people never felt hate or enmity for your country, and even though they looked upon the war against you, their brothers, as a great misfortune, they are nevertheless fully conscious of the bitterness which your parishes must feel to this day against the criminal German leaders. And now this generous gift has arrived from you, who are yourselves so much in need of all the help that Christians in other parts of the world can send you, and it is thus for us a high testimony of the love through Jesus Christ, as proclaimed once more through the Christmas message, and a testimony of the unity of His church throughout the world. By your quick and decisive action you have built a bridge without waiting for hate and bitterness to be slowly forgotten.

"In the coming year, we hope that you will go beyond the material aid you have already given us, in sending us brotherly words of forgiveness.

"Your shipment arrived safely and in good condition and was distributed in Hamburg, which is greatly destroyed and suffering acutely from hunger. I would ask you to pass on to your parishes our sincere thanks. We shall never forget this deed."

A lady in Georgia (Methodist) who contributes regularly to Church World Service for China relief, writes:

"We live on my son's salary, which is sometimes less than $30 a week, but if God takes care of us we should help some one else in need. My son has not been out of the army long so he was not home to make money while jobs were plentiful. I lived on an allotment. My health is not good, and I have not been able to work at all for over a year. God gives us all we have, so we feel we should share some with the less fortunate. . . . My son has been out of work for over three weeks but when he gets back to work we will try to make up for lost time. I am enclosing a dollar to help get milk for the children . . . I have high hope for the Chinese when they do get on their feet."

—CHURCH WORLD SERVICE.

First Itineration Experience in Congo

(*Continued from page* 29.)

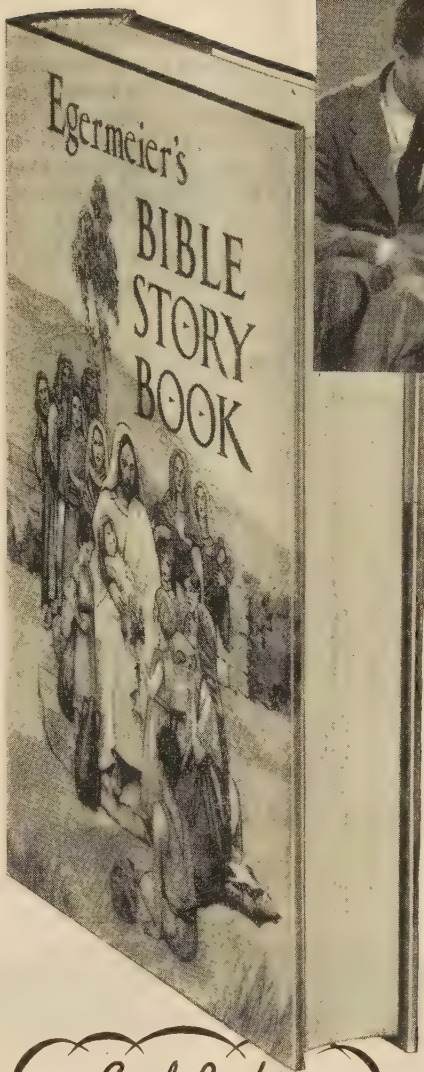
The husband, however, has to buy his wife from her father and the father can demand as much money as he wants. Usually the husband is paying for his wife for several years. Until the father is satisfied, he can always demand that the girl come back home and there is nothing that she or her husband can do about it. Even in Christian marriages money has to be passed for very seldom is the father a Christian. And even many of the Christians have not done away with this custom. Before a young couple can be married in church, the father has to agree that the payment has all been settled and that the girl really belongs to the man. Usually this is all settled before the service, but no matter how hard missionaries try to avoid it, often there is a slip. One of these happened this time. The man had come forward to receive his wife and as she started forward her father objected for he had not received all the money that he wanted. There was nothing to do but discontinue their marriage service at this time. It seems that the man's family is rather well off and the girl's father knows it and wants all that he can get. This is a custom that the church can do very little about except to teach that we do not believe in this and hope that the second and third generation Christians will change their ways. At that there were three couples married that morning. Of course, they had been living together for some time and some of them have children, but now they are both Christians and so are going to try to live up as nearly to their beliefs as they can.

After church we ate a hearty meal and started on our way home. This was a hot trip for we came through the very hottest part of the day. We were from 1:30 till 4:00 getting back and we traveled all the time except a few minutes now and then when we had to catch our breaths. We saw many people out in the forest catching *beto* (caterpillars) for their food.

Our first itineration is over. We arrived home that evening tired but happy to think that we are out here where we can have a small part in all of this most interesting and worth-while work. We are very busy and happy in our new home and are eagerly looking forward to the time when we understand the language and the customs of the people well enough to be able to carry our full share of the work. We do not forget either that friends at home have a great share in the work in Africa and our prayers and best wishes are with them.

World Call Index

The 1946 Index will be made available soon upon request, without cost. Place order now. World Call, 222 S. Downey Ave., Indianapolis 7, Indiana.



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A Filipino Preacher Speaks

THROUGH the ravages of war and the hardships of reconstruction, the continuity of the Christian faith in the Philippine Islands remains unbroken. Evidence of this heartening fact is found in a recent letter written by a Filipino Christian preacher to Hermon P. Williams, former Disciples of Christ missionary to the Philippine Islands. The letter from Ruperto Inis with its references to events occurring more than forty years ago, together with its account of a ministry which, continuing through the war, is still active today, joins past and present into a firm foundation of hope for the future.

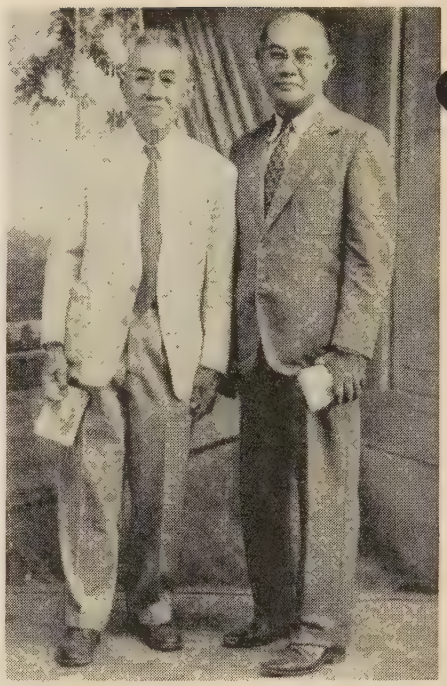
It was in 1901 that Mr. and Mrs. Hermon P. Williams landed in Manila: they were the second missionary family of the Disciples of Christ to be sent to the Islands. After working for some time in Manila and Laoag they moved to Vigan. In 1905 in the near-by town of Sinait, the northernmost town in the province of Ilocos Sur, Mr. Williams baptized Ruperto Inis. This town of Sinait is known to Disciples of Christ as it is the home town of Maria Dayoan Garcia, who, after study in the United States, returned recently with her husband to work in the Philippines.

Speaking of the baptism of Mr. Iniz, Mr. Williams says, "How well I remember the occasion! The New Testament church at Sinait was at its beginning. Ruperto was sergeant of police for the city, resourceful, a leader. He had heard the preaching in some of the homes of the people; and when I came up from Vigan to baptize the believers, Ruperto was ready. He had a band of music for the occasion; we marched out to a neighboring stream and he was baptized with the others that had confessed their faith."

Since that time, Mr. Inis has not ceased to preach and teach the gospel of Christ to his people. Many new congregations have been formed through his efforts, and his own home church was the first church in the province to become self-supporting. When the missionaries were withdrawn, Mr. Inis was chosen as the executive secretary of the Vigan district.

His recent letter came in answer to a letter from Mr. Williams, and after thanking Mr. Williams for his kindness in writing and recalling the momentous day of his baptism, Mr. Inis continues:

"In your letter you inquired about the welfare of my son, Hermon, and our work in the churches in Ilocos Sur. About this I am very glad to inform you that I fought a good fight in faith and through the guiding hand of God I won, becoming stronger in that faith. Even during the height of the past war I never stopped visiting and preaching in different localities. Though some of my co-workers stopped due to fear of the Japanese, this was no hindrance to my continuing work for the Kingdom of God. During the war I was permitted by the Japanese to open the church in Vigan, as I stayed in the Mission House there. In Magsingal the church was bombed, as was the church in Lapog, but in Cabugao our church survived the conflagration. Here in Sinait



Ruperto Inis (left) of Sinait, and Pablo Bringas, Bangued

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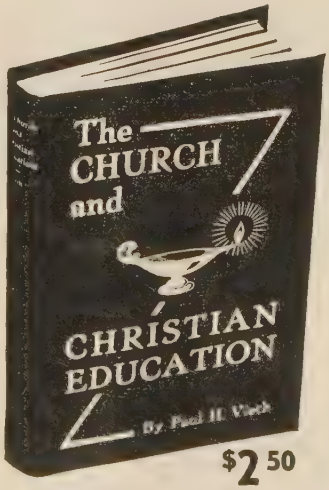
Here is without a doubt the most needed publication in 1947! With the time at hand when a re-examination of Christian education was deemed imperative to consider the needs which must be met in our churches today and to evaluate the effectiveness of present programs, a committee of fifty-nine of our country's most learned educators and churchmen conducted an exhaustive study.

Paul H. Vieth of the Yale University Divinity School was then selected by the International Council of Religious Education to prepare this volume of 316 pages which would interpret the important findings of this scholarly committee for the average church worker—the general lay public.



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THE AUTHOR

Paul H. Vieth was director of research and editor of the International Journal of Religious Education from 1925 to 1931. For the past 16 years he has taught religious education at Yale University Divinity School.

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part of our church was also burned but we have repaired it already.

"All the churches where I am working—Batac, Tabbog, Pias, Currimao, Badoc and Sinait—held their Christmas programs this year. All of our churches are all right, but only a few of our workers remain active."

He goes on to relate how his home was burned, together with nearly all the houses in Sinait; how one son, Hermon, Mr. Williams' namesake, fought in the war, was a prisoner for two years, joined the guerilla forces after his release, and is now on active duty again with the army; how another son, Jaime, and his son-in-law, Abraham, died, both leaving a wife and several children. He mentions the fact that help in material ways is desperately needed throughout the Islands, with food, clothing and shelter being especially difficult to obtain; and he tells how his horse, his only means of transportation on his visitations, recently died. But in spite of these hardships and his advancing age and weakness which he mentions casually in passing, he is eager to continue his preaching and teaching and closes his letter with the words, "I still want to continue my work until my death."

With such spiritual strength on which to build, the Christian church in the Philippines looks forward to a future of increased opportunities and a wider field of service.

At Montpellier, France, one hundred and twenty German prisoners of war are studying under a special Protestant faculty of theology at a POW camp. Upon their liberation, the students will return to Germany to become Evangelists.

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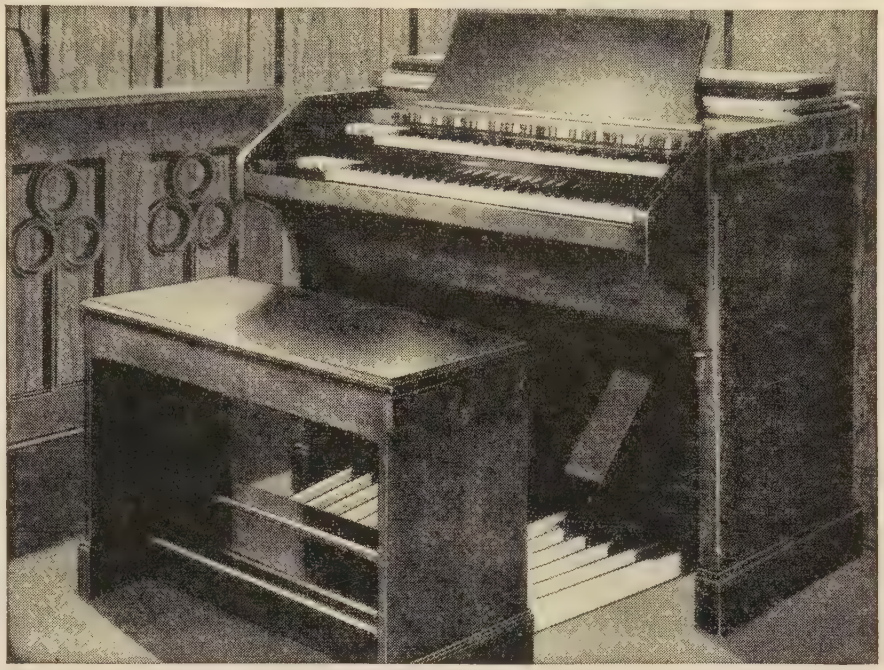

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PERSONAL PEACE is a spiritual accomplishment. It is not available to the man who has not adjusted himself to life and to his fellowmen. That man without an abiding faith as to his own nature, his relationship to life, and his relationship to his fellowmen is like a rudderless ship in the midst of a tossing sea. He is subject to the tension of every wind that blows. He is not at peace, nor can he be.

Without such a faith a man is a stranger here, in a world of unpredictable woe. He is not at home in this life and knows not the meaning of spiritual security. He has no thorough sense of what is right or wrong and his soul is rubbed raw in the conflict between his own desires and the uncertain moral standards of the social group to which he belongs. Without such a faith he is ill at ease and afraid of his fellowmen. He has no obligation to them and can count on no consideration from them. His life is a miserable game of hide and seek with unknown foes in a world that is bleak.

But the man whose life is based on his faith in God is at home in this garden of thistles and flowers. He moves with the confidence of a favorite son tending the beauty, combatting the thorn. He revels in riches unwon by his work. He bends hopefully into life's freakish ill winds assured of the victory his God always sends. His companions may waver in what's right or wrong. His standard is steady. 'Twas God all along. Though neighbors be jealous, or vengeful, or mean, he always remembers that strange Easter scene when the Spirit of God arose from the earth to bring to his children a blessed new birth. This tribute from him concerning man's worth keeps our friends humble and patient, not wroth.

If it's peace you are seeking, take hold of this faith. It is rooted in God. It flowers on this earth. It gives you a home while you're going this way, a name and a friend, and a code for the day. There is nothing more blessed than peace in our hearts. There is nothing our God more freely imparts.

—IRA W. LANGSTON.

New York City.

Book Chat

(*Continued from page* 21.)

the Problem or the Answer?" or "Standing by the Best in an Evil Time," or "On Being a Drop in the Bucket."

IT IS good to have a religious book published in the Penguin Series of popular twenty-five cent editions. We hope it succeeds. Bishop William Scarlett has edited a series of essays under the title, *Christianity Takes a Stand,* with such contributors as Angus Dun, Eleanor Roosevelt, Frances Perkins, Reinhold Niebuhr, Arthur Compton, and W. E. Hocking. Particularly appealing to this reader were the essays of Angus Dun on the social responsibility of our Christian faith and that of Dr. Hocking on the treatment of ex-enemy countries. Weakest is the essay by Dr. Arthur Compton on the meaning of the atomic bomb—an apologetic for its use in war by a leading educator and scientist.

Books Mentioned on page 21

A BROTHER IS A STRANGER, by Toru Matsumoto and Marion O. Lerrigo. New York. The John Day Co. 318 pp. Price $3.00.

THE GOSPEL, THE CHURCH, AND THE WORLD, edited by Kenneth Scott Latourette. Volume III. Interseminary Series. New York. Harper & Brothers. 163 pp. Price $1.50.

TOWARD WORLD-WIDE CHRISTIANITY edited by O. Frederick Nolde. Volume IV. Interseminary Series. New York. Harper & Brothers. 165 pp. Price $1.50.

ON BEING FIT TO LIVE WITH, by Harry Emerson Fosdick. New York. Harper & Brothers. 219 pp. Price $2.00.

CHRISTIANITY TAKES A STAND, edited by William Scarlett. Peguin Special. Paper, 25 cents.

I believe a sun will pierce the blackest cloud earth ever stretched.
—Robert Browning.

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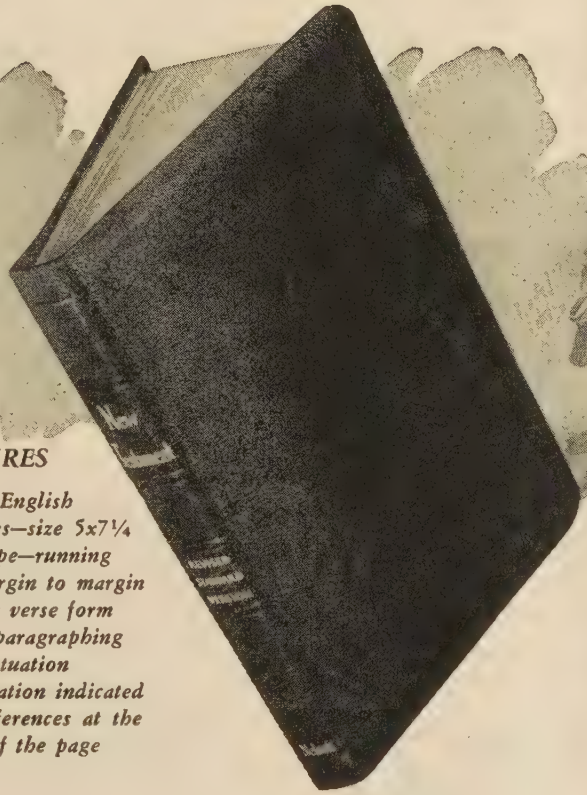

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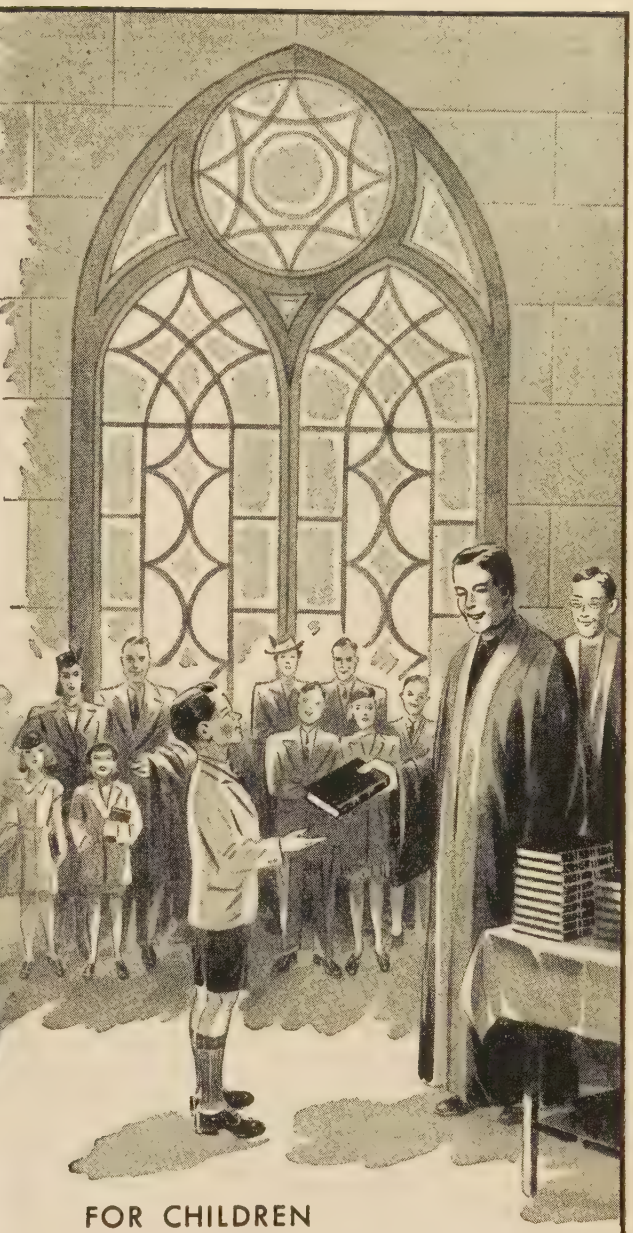

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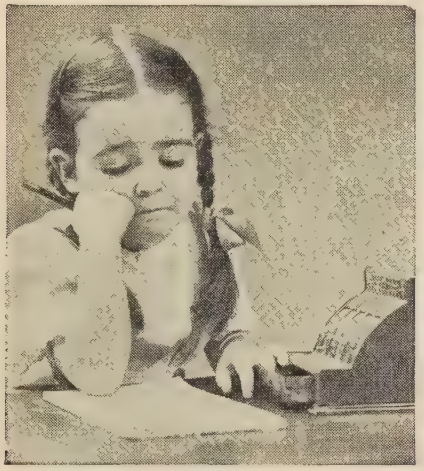

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World Call Index

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WORLD CALL
222 S. Downey Avenue
Indianapolis 7, Indiana

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1946, to December 31, 1946. Compared with July 1, 1945, to December 31, 1945.

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1945-46	1946-47	1945-46	1946-47
Churches	$277,507.37	$310,388.82	$52,613.72	$65,973.74
Bible Schools	101,314.02	106,381.27	7,037.60	5,422.62
Christian Endeavor Societies	1,455.78	1,351.34	494.50	104.53
Women's Missionary Societies	117,896.87	109,423.55	2,847.24	3,409.14
Councils	148,499.56	172,207.44	9,883.49	5,451.35
Young Matrons' Missionary Societies	4,248.94	4,072.43	11.75	50.20
Guilds	14,796.47	16,544.78	314.50	206.25
Circles	1,551.28	1,160.87	138.19	110.00
Triangles	601.30	458.81	----	13.50
Children's Missionary Organizations	814.10	1,041.56	148.24	27.00
Unified Youth Groups	5,840.23	7,942.76	1,170.67	488.49
Unified Children's Groups	292.35	221.94	70.08	102.37
Individuals	12,753.08	14,000.41	31,391.21	26,140.01
Grand Totals	$687,571.35	$745,195.98	$106,121.19	$107,499.00
Missionary Organizations Totals	$294,541.10	$313,074.14	$14,584.16	$9,858.10

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $57,624.63.

Books Received

COMFORT YE MY PEOPLE, by Russell Dicks. New York. The Macmillan Co. $1.50.

KILVERT'S DIARY, Edited by William Plomer. New York. The Macmillan Co. $3.00.

THE CHRISTIAN'S COMPASSION, Arranged by Earl J. Edwards. Chicago. Van Kampen Press. 25 cents; 5 for $1.00.

MEDITATIONS ON THE TEN COMMANDMENTS, by Herbert V. Prochnow. Evanston, Illinois. Published by the Author, 730 Central St.

THE AERODROME, a novel, by Rex Warner. Philadelphia. J. B. Lippincott. $2.00.

CHRISTIAN PERFECTION, by Francois de Salignac de La Mothe Fenelon. New York. Harper & Brothers. $1.75.

THE KINGDOM WITHOUT FRONTIERS, by Hugh Martin. New York. Friendship Press. Cloth $1.25; paper 75c.

FIG TREE VILLAGE, by Grace W. McGavran. New York. Friendship Press. Cloth $1.25; paper 75c.

THE CHURCH AND CHRISTIAN EDUCATION, by Paul H. Vieth. St. Louis. The Bethany Press. $2.50.

WAR PROFITS . . . AND BETTER BABIES, by C. M. Goethe. San Francisco. The Keystone Press. $1.00.

THE ARAB WAR EFFORT, A documented account. New York. American Christian Palestine Committee.

World Call News Room

(*Concluded from page* 32.)

Clinton P. Campbell, educational director in Northern California, has resigned to become a national director in the department of financial resources of the United Society, effective about Apr. 1.

Mrs. Ruth D. Estes, educational director at Third Christian Church of Indianapolis for more than 10 years, has resigned to accept a position as national director of community service in the department of social welfare of the United Society. She began her new duties Mar. 1.

Dr. Stephen J. Corey, former president of the United Society and president-emeritus of The College of the Bible of Lexington, Ky., is rapidly recuperating from the third operation performed in recent months.

Carol Lynn, daughter of Mr. and Mrs. Robert Tobias, who was born Nov. 8, passed away Jan. 12. Mr. Tobias is a Disciple representative on the staff of the World Council of Churches in Geneva.

John J. Epp, the father of Miss Mayble M. Epp, Iowa secretary of missionary organizations, died Dec. 24. He was 73 years old. Burial was at Fairbury, Neb. His wife, three sons and three daughters survive.

Miss Bernice LeMaster has been named an editorial associate on the staff of the United Society's missionary education department. She has been secretarial assistant in the department for 17 years.

The Committee on War Services is henceforth to be known as the Committee on Military and Veterans' Services. The 1947 membership consists of Roy S. Hulan, Jacksonville, Ill., chairman; Fred W. Helfer, Baltimore, Md.; John A. Tate, Richmond, Va.; George Oliver Taylor and Willard M. Wickizer, both of Indianapolis. Mr. Wickizer will be executive secretary and Edgar Lloyd Smith field executive of the committee.

Woodrow Hodges, acting director of religious education in Arkansas and chairman of the state religious educational commission, had to resign as of Jan. 1, because of the pressure of his business.

Miss Neva Huggins is the new secretary of missionary organizations-education in Maryland, succeeding Mrs. Rives S. Cayce who resigned because of ill health.

Mrs. Leith Wright of Charlottetown, Prince Edward Island, Canada, has been elected secretary of missionary-organizations in Canada.

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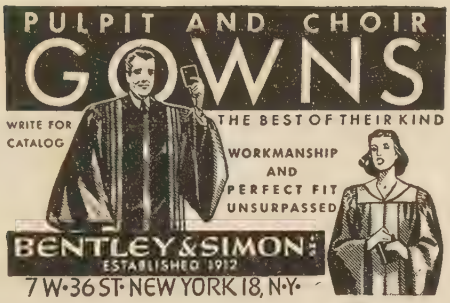
The next issue of Hearthstone is especially appealing and beautiful. Two very special days occur in this quarter—Easter and Mother's Day—and Hearthstone is devoting an entire week's material to each of these days. The specially-planned worship programs will add depth and meaning to the observance of these occasions for every family using them.

CHRISTIAN BOARD OF PUBLICATION—*The Bethany Press*—St. Louis 3, Mo.



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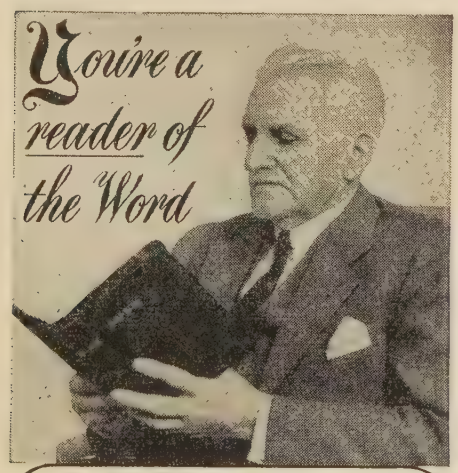

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Convention at Bilaspur, India

ON OCTOBER 24, 1946, fifty-seven delegates from all of our India churches met in the Bilaspur church to discuss their problems, give reports of progress, and plan for the future. Dr. P. D. Sukhnandan of Mungeli is chairman of this convention; S. M. Masih of Fosterpur is executive secretary; and E. F. Albert of Jubbulpore is the recording secretary.

All of these men spoke during the convention and all of them emphasized the plans of the new Indian government for developing a strong and vigorous free nation; the possibility of persecution of minorities, including Christians, during these next few years of readjustment; the firm stand that all Christians must take for freedom of worship and freedom of speech, including the teaching of our religion; the necessity for respectable Christians to make their voices heard since some irresponsible groups here and there have been shouting "missionaries quit India" and "we don't want foreign money."

The guest speaker, Mr. Somaiya, gave some inspiring messages stressing the use of the Bible as our daily guide, and the necessity of tithing, especially for pastors and religious leaders. He was shocked that the lists of voting members in the various churches contained names of individuals who give less than a tithe of their earnings and their time to the church. He admonished this group of ministers to practice and preach tithing.

We were pleased to hear an encouraging report from Kota, the mission station supported to a large extent by our India churches. Nathaniel Peters and his wife, Deborah, our national missionary family, have had a good year there and report a greater increase in membership in the Christian community than is true of any other area. The various churches of our Mission have raised Rs. 1,400 toward the amount needed for a church building at Kota, and are hoping to raise that much more this year. The convention delegates gave a voluntary offering of Rs. 175 to be used for incidental expenses which Mr. Peters is having a hard time meeting since he has no special gift fund. Most American missionaries save personal gifts from family and friends to meet these extra emergencies which are never provided for in the budget.

A very good report of the Mid-India Representative Christian Council (a branch of the Interdenominational National Christian Council) was given by the delegates who attended that meeting. An appeal was made for active support of Hisslop College in Nagpur, the only Christian college in the Central Provinces. This college has recently been made a co-educational institution and has also introduced science into the curriculum, so that it will now serve us even better than before. We are very proud of the fact that two of the three delegates chosen by the Mid-India Representative Christian Council to the National Council meeting are G. H. Singh and S. M. Masih of our Mission. Mr. Masih has also been made the secretary of the M. I. R. C. C., the first Indian to receive that honor.

Pastor B. L. Gulal of Bilaspur gave a report on young people's conferences held in Bilaspur and Mungeli, and Mr. Masih reported on pastors' and evangelists' retreats held at Mungeli and Takhatpur. These reports were well received but many requests were made for more such conferences for teachers, adult laymen, and others. The need for evangelistic meetings in the churches was stressed. Miss J. V. Fleming, attending her last meeting but still one of the youngest in mind and spirit, urged a revival of monthly prayer and inspirational meetings for all coworkers.

We were honored to have Mr. Gordon and Mrs. Menzies with us. Both of them, now retired missionaries, spoke of the growth of the work and the progress they could see through the years. We remembered some of those faithful workers who have passed on during this last year: Dr. Ada Gordon, Bibi-ji of Kulpahar, Mr. Miriya (Nathaniel Peter's father) of Kotmi, and several others.

The meeting of the church in India was held on Sunday at the conclusion of the Indian Convention and the beginning of the Missionary Convention.* The several inspiring addresses and discussions made us increasingly conscious of the precious fellowship we have in our Christian brotherhood.

—RUTH I. MITCHELL.

*See report in January, 1947, issue of WORLD CALL.

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CARE Blanket Packages Now Available for Europe

A NEW blanket package for Europe was introduced by CARE (Cooperative for American Remittances to Europe, Inc.), at a special conference recently at the New York Dress Institute. Men's, women's and children's clothes, fashioned out of the blankets by top American designers, were shown. Lily Daché, famous creator of women's hats, made headcoverings for each costume out of the scraps that remained.

The CARE blanket packages, and the designs for the clothing displayed, are now available for prompt delivery in 11 countries in Europe, announced Paul Comly French, general manager of CARE.

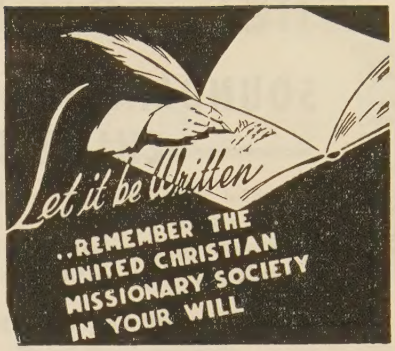
Each blanket package contains two all-virgin wool blankets. These blankets are army surplus, some of which are new. They are all reconditioned and each blanket weighs 3¾ pounds. They are readily converted into clothing. Due to the shortage of sewing materials abroad, each parcel contains a pair of scissors, a package of needles, four spools of thread, safety pins and a thimble. In addition, there are two pairs of composition heels and soles, with nails included. The total cost of this package (the same as CARE's food package) is $10. Delivery is guaranteed, stated Mr. French.

Mrs. Anna M. Rosenberg, who has made several official trips to Europe in the past few years, in commending CARE on its blanket package said, "Cold and hunger are the two main enemies in Europe today. It is difficult for us to realize that the large majority of people abroad live in houses which haven't been heated for five and six years. They are continually threatened with disease, even death, because their long years of malnutrition has left them defenseless against tuberculosis and similar destroyers of mankind.

"By contributing their talents to this cause our American designers have displayed their ingenuity and concern for the plight of these Europeans. They have shown us what can be done with these surplus blankets. I can imagine no better use to which they can be put. CARE has already proved itself an effective channel through which individual Americans and American groups can help their friends and relatives abroad. CARE has added to its stature by making this additional and basic package available. I am sure that for thousands of Americans, it will solve the problem of how they can help their friends and relatives in Europe this winter."

Mr. French pointed out that these blanket packages are already in Europe, stockpiled in CARE warehouses in each of the countries where they will be delivered. Orders placed here will be airmailed to the designated country for prompt delivery. He added that CARE was set up by America's 26 leading agencies concerned with foreign relief in order to help individual Americans to send help to designated individuals in Europe.

CARE blanket or food packages can be sent to Austria, Belgium, Czechoslovakia, Finland, France, Greece, Italy, The Netherlands, Norway, Poland, the American, British and French zones of Germany and all Berlin. Orders for these packages can be sent, with check or money order for $10 for each package, to CARE, 50 Broad Street, New York 4, N. Y.



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And — to give greater spiritual significance to your Easter Greetings, send copies of The Upper Room! We will supply you with beautiful Easter enclosure cards free and furnish special mailing envelopes with Easter designs at nominal cost.

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The Upper Room, Nashville 4, Tennessee.

Enclosed is.....for which please send:

.....copies of The Upper Room, April-May-June issue. (5c each in quantities of 10 or more to one address.)

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.....Special Easter envelopes for remailing The Upper Room. (1c each, minimum order 10c).

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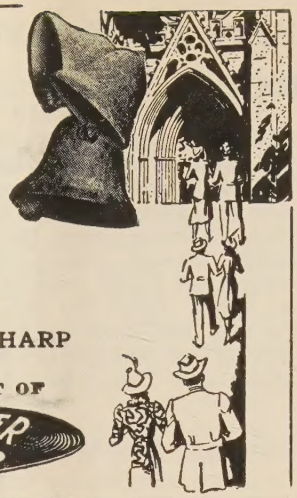

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And seek the good of each
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We share the road together
Else peace has not a chance.

—Mayme Garner Miller.

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Yes . . . individual folders are available. Nos. E1071, E1072 and E1073 are 10 cents each. Other designs are only 5 cents each.

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Last Column

The Postage Stamp

There was a little postage stamp, no bigger than your thumb, but still it stuck right on the job until its work was done. They licked it and pounded it till it would make you sick! But the more it took the lickin', why the tighter it would stick.

Let's be like that postage stamp, in playing life's big game, and stick to what we know is right, and we can't miss our aim.

—Author unknown.

True Story

At Sunday school a seven-year-old received a pamphlet in which was a picture of a ragged, starving Japanese boy. She brought the picture to her father and asked:

"Daddy, this poor little boy doesn't have a home or enough to eat. Could you take him for your own little boy and raise him?"

"Yes, I could take that boy into my home and raise him as my own."

"But, Daddy, he is Japanese. Could you love him as you do us?"

"Yes, I could love him just as I love you—it doesn't matter that he is Japanese."

That night after her prayer, the daughter said to her mother, "Mother, when Daddy said he could take that poor little Japanese boy and keep him and love him as his own, I just loved my daddy so much. I tell you, my daddy is a good man."

—Church World Service.

I Know Some Good About You

Wouldn't this old world be better
If the folks we meet would say,
"I know something good about you"
And then treat us just that way?

Wouldn't life be lots more happy,
If the good that's in us all
Were the only thing about us
That folks bothered to recall?

Wouldn't this life be lots more happy,
If we praised the good we see?
For there's such a lot of goodness
In the worst of you and me.

Wouldn't it be nice to practice
That fine way of thinking, too:
You know something good about me,
I know something good about you.

—*Anonymous.*

Teacher: "Bobby, how would you describe an oyster?"
Bobby: "It's a fish built like a nut."

"Do you make good money as a ventriloquist?"
"Oh, yes, I have a good job now in the city."
"Where are you working?"
"In a bird store selling parrots!"

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